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Frémont also remarked on the scarcity of their horses.[22]

Frémont reached Klamath lake again May 6, 1846. He commented on the outlet, Link river, "this is a great fishing station for the Indians." His statement on the distribution of their settlements coincides with my information. [231] [226]

> They have fixed habitations around the shores of the lake, particularly at the outlet and inlet [Williamson river], and along the inlet up to the swamp meadow [Klamath marsh], where I met the Tlamaths in the winter of '43-'44, and where we narrowly escaped disaster. . . . . The Indians made me understand that there was another large river [Williamson river] which came from the north and flowed into the lake at the northern end, and that the principal village was at its mouth, where also they caught many fish. [361] [131] [133]

Frémont's party made a circuit of the lake. It is curious that he does not mention the settlements about Pelican lake on the western side, which he could hardly have avoided. On the other hand it is not clear how closely his memoirs follow his diary. Attacked while on the western side, his party reciprocated by raiding a village on the opposite side, perhaps one of those on Williamson river just above the present highway bridge. [726]

> Behind the sage-bushes where they had taken their stand every Indian had spread his arrows on the ground in fan-like shape, so that they would be ready to his hand. . . . . Quantities of fish were drying, spread on scaffolds, or hung up on frames. The huts, which were made of tall rushes and willows, like those on the savannah above [Klamath marsh], were set on fire, and the fish and scaffolds were all destroyed.[23] [252] [342] [726]

The first invaders remembered by the Klamath came from the north about 1835. The stories about them have now a legendary flavor. The first group was mounted; the Klamath dubbed them mpĕ'tkoⁿks (from mĕtc!a', to pack about) from their roving habits. An alternative name, pâsai'ûks (French-Canadian in Chinook jargon), more surely identifies them. During their brief stay at the mouth of Williamson river they bought fat dogs of the Klamath, which to the latter's amazement, they ate. For these they gave buttons and metal disks with a central perforation (wika'lkal). 173 437 648

Almost as early was a white contingent moving northward on the west side of Klamath lake. The Indians watched them unseen. They were impressed with the horses, axes, and the food of the whites. 173 648 177

[22] Frémont, Narrative, 122.

[23] Frémont, Memoirs, 483, 484, 494.

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131
361
[222]

51, kŏlwa'l, a point, is Rattlesnake point at Algoma. Only a few live here during the winter but it is a favorite resort in the autumn when chokecherries and wild plums ripen.

52, wuḳ!o'twas, wood knot, Buck island, is so called because the island in the lake is likened to a knot in a piece of wood. In addition to old house pits here not occupied by any group of the historic period, there are a few winter houses on the southern end and summer camps at the northern end where plums could be gathered. It was a favorite sport to dive from the rocks (called sohowă'ĕks, diving) on the northern shore.

53, lama'tcksi, a place on top of the end of something, is on the point east of Buck island, and 54, k!su'nk!si, grassy place, is three-fourths of a mile south on the shore. Many people are at both localities during the winter. There may be old house sites here like those on Buck island. Wa'toŋks is a hill a half-mile east where wild plums are
[823] picked. There is an outcrop of white rock high on the hillside above iu'li (meaning deep in), the end of the marsh east of these settlements. This is said to be the net of Kɛmŭ'kŭmps, the culture hero, spread to dry.

[764]
[726]
[226]
[823]

55, iwau'wŏnɛ, meaning against the side hill, is a large settlement on both sides of Link river at the highway bridge. A crematory is on the hilltop on the east side a quarter-mile north. Shasta sometimes swam the river south of the village or crossed by the islet below the little lake Ewauna to attack the group on the east bank. This settlement is at the lower end of the falls (Klamath falls) that constitute Link river in its brief passage through its gorge. This is one of the principal fishing places of the region and advantage is taken of the ledges that form the falls for the construction of fish dams. But these, like all others in Klamath territory, are attributed to the culture hero, Kɛmŭ'kŭmps.[33]

56, iu''laloŋɛ, meaning on the end, is the largest village of the southern lake people and gives its name to the whole group. There are earth-lodges on both sides of the falls but particularly on the western bank from the river mouth to within half a mile of the present power dam. There are many at the point at the river mouth (hence the name of the site) and thence extend westward about a little bay. A group of tall upstanding rocks at the point, called ḳ!taigĭ'ŋkĭs, hole

[114]

[33] Gatschet's reference (1:94, 97) to the Indians scooping up fish from the dry bed of the stream when a strong south wind drives back the waters in the lake seems like a purely mythical reference, but is confirmed by Clarke (Rock Piles, 41).

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721 [619] [567] scale expeditions were undertaken only after the slave traffic was established on an extensive scale. On one occasion at least all the chiefs were at a dance preparatory to going to war: this implies that all the tribelets were engaged. All the tribelets joined similarly in a raid for revenge against the Upland Takelma. It is said that the Klamath marsh division (ă'ukckni), by far the largest group, always extended the invitation for war, but I doubt that this is literally so. It is true that they led in aggressions just prior to reservation days, but this seems because of the initiative of their chief Lɛle'ks, the most prominent ever known, who was singularly interested in the slave trade for his personal advantage.

726 628 Internecine warfare is probably as significant as that with foreigners, for quarrels and blood feuds are quite common. Feuds exist between the several subdivisions, not within them, evincing a solidarity which but rarely extends to the tribe. Thus the du'kwakni of the mouth of Williamson river are known to have taken action against members of each of the four other divisions, even the gu'mbŏtkni of Pelican bay with whom they are closely linked. There are cases of reciprocated action by each of the five against the others indiscriminately. Yet Pat Kane stated that the lesser divisions avoided conflict with the ă'ukckni. Yet there is the case of his own people, du'kwakni, fighting with an ă'ukckni settlement. Nancy Phillips said it was true that she knew of no cases involving gu'mbŏtkni or iu"laloɣkni (southern lake people) with ă'ukckni, but this does not mean they would not fight. I think it hardly likely that the others are awed by the numbers of the ă'ukckni, for the feuds are essentially between groups of relatives alone. Yet others besides relatives might be induced to join.

721 628 A characteristic circumstance initiating a feud is the murder of a man residing with a wife of another tribelet. Ten or twenty of his male relatives take canoe and demand the delivery of the murderer or satisfaction from his relatives in the form of women, slaves, beads, dentalia, etc. The parley (ndĕ'na) is held from a safe distance at the top of their voices. Instead of acceding, the offenders may offer fight. But an effort is usually made to reach an agreement by offering payment. They may forestall retaliation by dispatching as a go-between (gaḳŏ'ḳwa) a relative of the offended group who is paid for his trouble, a canoe, a shirt, net, skin armor, or a woman's dress. If they have neither women nor money to offer, they give nets, weapons, anything, even to the last things they have. If no amicable adjustment can be reached they resort to fight. Even though the score be evened

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by the death of several on each side, the feud continues until payment is made. Continued feuds prove disastrous, for retaliation is carried out with all the intensity and destructiveness of a foreign war. Villages are attacked at dawn, houses and property destroyed, women and children carried away into slavery. 726 628

A chief may intervene; so I was told, though I doubt it. Chiefs do accompany parleying parties and other men may echo their words. Beyond that there seems to be nothing to their position but personal prestige which has been enhanced by developments since reservation days. LELE'KS and his successors among the ă'ukckni seem to have made much of their position. Pat's father and Te:i'wi, both du'kwakni, killed a iu"lalonE man at stŏ'kmatc, Eagle Point. They were taken to Klamath marsh and each beaten five times at the order of this chief. This was in pre-reservation days, or at least prior to the establishment of the agency in 1864 (†). Nevertheless this is not aboriginal, but, according to Nancy Phillips, these "laws" were brought by her cousin from the north. 728 622 [177]

The group that owes recompense, having lost fewer men, goes to the other offering payment to even the score. The value of a man's life is not a fixed item, as it is for the lower Klamath river tribes; this despite the similarity of marriage payment and the slur on children not born of a purchased mother. My informants professed ignorance of what should be paid, yet it can hardly be doubted that recompense accorded with a man's wealth and prestige. 728

Children who are captured are kept; settling the score does not mean that they are restored, though this may well be only in case they have been sold. Their fate depends on their captors, who may elect to rear them as their own children. More commonly they are miserably treated, made to sleep with the dogs, fetch water, etc., and beaten if they are lazy. They are as quickly sold at Warm Springs and the Dalles as are foreign captives. With the latter at least there is an advantage in immediately disposing of them, that they do not grow up to carry back to their own people precise knowledge of the habits and topography of the Klamath world. [437]

Kŏ'kdlyks of du'kwa was a chief (lō'ki) in warfare. He would tell his tribesmen to get ready to fight with the iu"lalocykni, for instance. He was always in the forefront of battle. When a youth he went out to seek power by bathing and wandering through the mountains at night. His mother had told him that long before those of iu"lalonE had slain his father, Lĕ"l'wis, a du'kwa shaman accused of poisoning one of them. He wanted to become a warrior to have 159 701 721

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159 revenge. While he was swimming in deep water at du'kwa he found a human
701 leg in his grasp; it had been given him by the ghosts.[40] Then he became
"mean," revengeful, and led his people down the lake to iu"laloŋɛ for vengeance.
721 He grew aggressive and attacked gu'mbōt, kowa'edi, and other towns. He
was a hard man to hit; they could not kill him in open battle. His du'kwakni
159 band went up Williamson river to the ā'ukckni town at bɛzūkse'was. Before
the fight opened, Po'moks, an ā'ukckni from far up Sprague river, came
701 to him and announced that he would join him. Kō'ḳdiŋks agreed because he
was a relative. During the battle Po'moks slipped behind Kō'ḳdiŋks and shot
726 him. That was the only way they could best him; since then there has been
no feud with du'kwa.

Quite in accord with Klamath custom, Kō'ḳdiŋks band was accompanied by a du'kwa shaman named ēḳts'as. When one of his side was shot, this shaman ran to him, extracted the arrow, and sucked the wound.

726 Pat's uncle of gu'mbōt and Nancy's father of du'kwa went to iu"laloŋɛ where they killed a man.

Some gu'mbōt men went to Buck island and killed a man there. Immediately a party followed them back and killed a man at gu'mbōt.

A brave man from du'kwa lived at gu'mbōt. The gu'mbōtkni traveled with him to kill iu"laloŋkni, ā'ukckni, and kowa'edikni. He stole women everywhere, carrying them to gu'mbōt as his wives. He tried to kill some gu'mbōt men whom he accused of tampering with them, but they dispatched him. After he was cremated all these women returned to their homes.

An attack might be expected at any time. The Upland Takelma (Ha'nis or Wa'lūmskni), for instance, raid the Williamson river district. Crossing by the ridges south of Crater lake, they travel down the ridge separating that river from Klamath lake. From this eminence they can see the smokes of a large part of Klamath territory. Gatschet describes such a raid, plausibly dating it between 1848
175 and 1855.[41]

726 The Takelma descended on bɛzūkse'was in the middle Williamson valley at salmon fishing time. Most of the warriors were away at Klamath marsh to welcome some northern Indians. Crossing the river the Takelma attacked at dawn, killing a few old people, but they were put to rout by the fierce onslaught of but five cuirassed Klamath, men of nilūksi, the Modoc Point district. They were pursued by the whole force of Klamath, hastily summoned from the marsh. Some escaped, others were found dead of starvation or wounds where they had hidden in the mountains.

Five old women were once left behind at Klamath marsh to gather lily seeds. They brought their canoes down to the falls, as far as they could go. All they could not carry they buried there to leave through the winter. A Paiute lurking on the opposite bank followed them down to the falls. He killed all five with his arrows. When their relatives found them overdue, they went to search. The Paiute, having stayed in the neighborhood to steal horses, was tracked and killed.[42]

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[40] So my informant said, but she surely meant spirits.

[41] The Klamath Indians, 1:16–18.

[42] Gatschet records a similar Paiute raid on Williamson river or perhaps the same (1:28).

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Northern Paiute NR13

The topography directs Shasta attacks against southern settlements. Coming by the open country along the Klamath river, they attack iwau'wŏnx at Klamath Falls, sometimes swimming the river there. Or they cross by the little island to the south to surprise the settlement on the east bank. Many years ago a large body of Ya'mŏkkni, northerners, descended on the Klamath on Syean marsh in the northeastern corner of their territory. These may have been marauding bands of Shoshoni and Bannock, fought by the soldiery of Fort Klamath in the summer of 1864.[43] Henry Renier, an old settler, told me of Indians coming south about 1876 or earlier by way of the Warm Springs country from the Snake river range east of Lewiston, Idaho.

Northern Paiute scouts use various calls in order to keep contact with one another, imitating the crow by day, coyote in the evening, and owls at night; unlike Klamath scouts. When these are heard, women and children take to canoes, staying on the water until morning. The screech owl is thought to call, kŏkxdĕ'l skiu'ki'u, who sent me? A thrush (skŏ''lĕ) names who is coming, wl'mpis xge'pkwa, they are coming.

Klamath hunting in the Cascades might meet Upland Takelma from across the range. On one occasion (perhaps about 1850) a party of five or six was wiped out with the exception of a boy who made his way at night, arriving footsore at Klamath marsh. Those who fetched the bodies for cremation found that the Takelma had taken scalps, hands, and feet as trophies. Two of those killed were brothers to the maternal grandfather of my informant, Coley. A wife of this grandfather was an Upland Takelma woman, perhaps a slave, who was a sister to the Upland Takelma chief Tŏktŏ'kli 'red). They killed her in revenge. She had been living among them at the marsh for years but had no children. The reciprocal raid can be reconstructed from Gatschet's information[44] and my own. The expedition was undertaken at the call of Lxle'ks, the most prominent á'ukckni chief and a distant relative of Coley's grandfather. Men of all the tribelets took part. Crossing the mountains on foot, they found the Takelma encamped in Molala territory at the head of Rogue river. They attacked as the Takelma rose at dawn, scalping many and carrying off women and children. Among those killed was Tŏktŏ'kli, whose hands and heart they took. After the man was shot, Lxle'ks lanced him through the throat. Lxle'ks invited all the Klamath to a huge scalp dance at Klamath marsh. During the dances a wife of Coley's grandfather danced about with the heart in her teeth. The captives were dragged by their arms and forced to dance close to the fire.

A preparatory performance, called nl'kĕba, is an indispensable preliminary to a raiding party. It can hardly be styled a war dance,

[43] Gatschet, 1:lxii.
[44] *Op. cit.*, 1:16.

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726 as it is doubtful that it contains any true dance form. It is held in the
535 open for from one to three nights depending on the size of the group engaged. It consists essentially of two things, mimicry of an onslaught by the warriors and prevision of their success by a shaman.

The men are dressed and armed for battle. Possibly they dance to the songs by jumping with both feet together. In their midst is a shaman who predicts their fate. Possibly only women sing and jump about, pretending to stab at imaginary foes with spears. Early on the morning that the war party sets out, the warriors rush at their women and children to show how they will act in the attack. This sham attack is called t'k!o'la.[45]

[756] The shaman exercises his clairvoyant powers before they set out or while encamped on the march. He jumps about in front of the men, "looking through them," and predicting who will be shot, and how the enemy will be slain. One informant had it that those for whom disaster was predicted would stay at home; another that they were too brave to do so.

714 They dance and go to war nearly naked, wearing breech clouts or
562 the short fringed skirts, but not the more recently acquired skin shirt. Their hair, and that of the dancing women too, is drawn into a single loose bunch to fall down the back, wound close to the scalp with strips of skin: deer, otter, mink, or weasel. Only women shamans may use the last. Neither sex wears basket hats with this peculiar headdress. (Incidentally, quarreling men who come to blows seize one another by the long hair.) Their faces are painted; men's white, women's red, sometimes with blood from the nose. The shaman's garb is slightly more elaborate; his hair is tied with weasel or mink, around his neck a rattlesnake skin, and the skin of a bull snake across his chest as a bandolier. On the march with the war party, he wears skunk skin and eagle feathers.

726 Shamans accompany war parties not only to fight but especially
756 to use their clairvoyant gifts in their behalf. Wounds and broken limbs are treated by them, a distinctly unusual practice for shamans, but so well attested by circumstantial detail in this case as to be beyond doubt. Wounds and fractures are sucked and the patient turned over to lay hands for further treatment.

[45] Gatschet (1:196) describes this for the Modoc. "The whoops were chanted and howled while going round in a circle for one to two hours; even now they are heard on solemn occasions. This uniform performance was, however, interrupted sometimes by feigned attacks on a supposed hostile force lying in ambush or marching past. A scalp-dance tune is added, also battle cries."

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Women also accompany a war party according to one informant, but this is denied by another. They cook or paddle; that is easily understood, but I am inclined to believe that they actually participate in conflict. Perhaps the solution is that they accompany feudists, but do not go on extended raids into enemy territory. Some are said to fight with the men, shouting and jumping about to add to the terrifying effect of the surprise. Armed with short spears by preference, they help to catch women and children and to slay the aged as they run to hide. 726 562

Leaders of the party are appointed by the chief, usually men of affluence and commonly his relatives. There may be four or five leaders of a single large party. The qualities expected of them are bravery, ability to maintain their good sense in the excitement, and to go without sleep. Chiefs became such largely by the prestige of successful leadership in battle. 701

The war party proceed well-nigh naked and afoot no matter what the weather. It is of some interest that even after the advent of the horse they prefer to go afoot. This is reminiscent of the Blackfoot, but in our case at least may indicate how recent is the acquisition of the horse. My information suggests the second quarter of the last century for the coming of the horse, and the wars were over by about 1865. The raid against the Upland Takelma mentioned above was undertaken afoot. But this is not really a case in point because it is doubtful that there were then horse trails across these timbered mountains. The introduction of the horse facilitated long-range raiding. Gatschet's informant describes its use against the Pit river tribes about 1848–50; even then it was a ride of three days and a night.[46] Canoe travel was of little importance in any but expeditions within their own territory. 726 [231] [71] [501]

A warrior's armament includes bow, club, and sometimes spear, with shield and body armor. Fighting is wholly individual; there is no sort of battle array. After the first rush of a surprise attack, they fight by preference from cover. No line of bowmen ever fights in the open, nor do lancers make a concerted charge. The sinew-backed war bow is a powerful short-range weapon.[47] Arrow shafts are wooden, the heads of stone loosely affixed so as to remain in the wound when 726 411

[46] *Op. cit.*, 1:19–27.

[47] Frémont observed that in 1846 he saw Indians behind the bushes with their arrows spread fan-wise so as to be ready at hand (Memoirs, 494).

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411 the shaft is withdrawn. The tips are not poisoned.[48] However they
• 726 believe that those made of obsidian obtained on a mountain west of
Klamath lake are poisonous. A tale has it that an Upland Takelma
[539] shot a presumably mythical man, called Teewis hu'lūms (alighting
flicker), there. Crow laughed and he turned into the pillar of rock
still standing. This is presumably the widely known tale of the shat-
701 tered rock-monster. A war leader, a rich man, carries several quivers;
411 one under each arm and a third across his back. The short stabbing
714 lance is stone headed; the club simply a straight stick or one bearing
a knot for a head. Armor is the familiar long skin tunic and wooden
slat armor of waistcoat shape. The round hand shield is used, but not
the curtain shield, i.e., a skin hung before the body. Sock-like skin
gloves sometimes protect the forearms.

726 It is planned to arrive in enemy territory at the end of the day.
Several good runners are sent forward as scouts (gau'ulū'kdja) to
[191] look for smoke from enemy fires. Scouts do not use animal cries like
[171] those of the Northern Paiute. The camps are surprised at dawn, for,
in addition to the confusion, there is the advantage of a long day in
which to make good an escape. Yet the fight may last several days, I
was told, but it is more likely that the raiders withdraw at once unless
beset by a rallied foe. One thing sets off the intensity of this conflict
from that of the Arizona Havasupai as I found it; there never occurs
here the gesture of bravado of drawing off for refreshment before
[554] returning to the attack. Yet there is something formal about these
fights too; the leaders make a point of engaging with men of like rank
in the forefront of battle, although they do not disdain lesser men.
Warriors do not pat the mouth as they charge (go'lgi); this is done
727 only in the scalp dance. The foray usually ends with the fleeing of the
ablebodied among the enemy, the killing of the infirm, and the capture
of women, children, and such property as beads and quivers.

[114] These are kept by their captors; perhaps some division of the spoil
is made. Disputes are inevitable: Gatschet's informant describes how
he wantonly shot down a girl whom he claimed as his due rather than
let another have her.[49] Pat Kane told me that all the booty is carried
to the principal chief who asks for an accounting of the dead and
slaves. The leader enumerates how each man took slaves or scalps and
how the opposing chiefs were killed. The trophies of these chiefs are
exhibited. I doubt his statement, unless he had in mind the prestige

[48] Gatschet's informant credits the Modoc with poisoned arrows (*op. cit.*, 1:90).
[49] *Op. cit.*, 1:23.

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361 at the lake's edge, large and warm enough to prevent ice forming over a large area. Winter is severe at this altitude (4000 feet), snowdrifts [132] are deep, and Klamath lake freezes over to a depth of some ten inches [133] in late December. Such sheltered valleys as that of the Williamson river, while but a few miles from the open lake, are distinctly warmer.

221 The annual cycle of activities is dictated largely by the food habits. It is customary to leave the winter villages in April or May, when plant growth is well under way and the flat valleys have dried, not to return until the snow falls again and houses need refurbishing. When fish begin to run in the spring, the Klamath congregate at the fishing places to stay for two months or more. For example, some join the Modoc on Lost river for several weeks to catch and dry fish. The spring and early summer are spent on the marshes and prairies, gathering roots such as camas and ipos. When the camas has been dried and stored, they move to the marshes, especially to Klamath marsh, to harvest pond-lily seeds from mid-August to the end of September. While the women are busy with this harvest, men hunt mule deer, antelope, and other animals whose habitat is in eastern Klamath territory. Late summer and autumn, seeds, berries, and nuts are gathered, the Indians congregating where these are plentiful. Many of those at Klamath marsh, for example, move directly to Huckleberry mountain, southwest of Crater lake, to garner these [484] berries. Summer and autumn are the seasons for journeying to visit [726] and trade, for raiding, and especially for laying up a store of fish against the coming winter. It must be understood that the winter [251] locations are not completely abandoned during this season, for many [361] of them are favorably situated for these very activities. But it is customary for such a group as the ăukekni division, whose winter residences cluster thickly along the middle Williamson river, to scatter and meet again at Klamath marsh for the pond-lily harvest in [805] August and September. (This is the beginning of the Klamath year.) They begin to return to the winter sites in the latter month, to start [342] rebuilding the earth-lodges for the coming winter, a task completed in December, by which time full winter is at hand.[319]

501 The move to Klamath marsh of the people at the mouth of William-
22 son river, the du'kwakni, can be made by canoe only as far as ya'ak on the middle river, where they join the ăukekni in packing afoot the rest of the distance. When the water is high, canoes can go upstream as far as bɛzŭkse'was at the mouth of Sprague river (see the maps,

[319] See also Gatschet, 1:74–77.

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are on the basket, so placed that the upper end of one overlaps the lower end of the next to the left. The units are of exactly the same length, which suggests that the stitches were counted with some accuracy. But they are disposed somewhat irregularly around the basket. Figure 17*i*, which may be upside down, is Crow's knee, ga'kūmk!o'lŏnte (from gak, crow; k!o'lŏnte, knee). The knee is represented by the angles in the median line. A design which does not occur in band form, but is isolated and symmetrical upon itself (fig. 17*j*) may be called skŏtco'ta, legs (tc!oks is the proper word for leg). This is properly the name for the vertical lines; the horizontal spur is pătc, foot. An old Klamath design is shown in figure 17*k*, but this is called mo'talta'ntk, because Pit river peoples (mo'ɛtuwas) used designs of this sort. The Pelican bay division of the Klamath call it stŏ'kbunks a'ltantkc (stŏ'kbunks, leech). On one basket ten rhomboids form each unit of design: the unit extends diagonally nearly around the basket, and overlaps with two other units. A similar design (fig. 17*l*) has the units arranged as horizontal bands. There are four of these units disposed on the four quarters of the basket, so that their ends overlap. This represents a mountain flower: the name of the design is unknown.[sss]

531

It is interesting to note that the number of elements in one design unit (*h*) is five, in another (*k*) is ten, in view of the frequent use of the significant number of the Klamath, five. On the other hand, the number of elements and units in other cases is not a multiple of five.

WEAPONS

411

The warrior's armament consists of bow, club, sometimes a spear, with body armor and perhaps a shield. I have seen none of these; what follows is from descriptions.

[926]

Dependence rests primarily on the bow both in warfare and hunting. Hand to hand fighting was not mentioned and the use of snares and traps is slight. Waterfowl are ordinarily shot with a reed arrow so light that it will float. The Klamath never shot fish although in many places the water is sufficiently clear.

Arrow poisoning was not mentioned to me, but Coville was given the following description:

> The root [of the water hemlock (skă'-wănks, *Cicuta maculata* L.)] mashed and mixed with poison *from* a rattlesnake's poison sacs or with the decomposed liver of a deer or some other animal, which has been buried in the ground a

[sss] Other designs are illustrated by Barrett, *op. cit.*, pls. 11, 15, 18; O. T. Mason, *op. cit.*, pls. 48, 174. These conform in style.

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411 ping. The free edge of the vane is then notched throughout its length to give a servated appearance. The butt of the arrow is cut wedge-shaped transversely to the nock.

The quiver (do'kŏnks) is slung under the left arm by a cord over the opposite shoulder so that the mouth is at the breast. A war leader, a rich man, might carry one under each arm, and a third at his back. To put on a quiver is called sodo'k!'ĕ. Quivers are commonly made of tules, well dried, and twined at intervals with sage-brush bark strings. Barrett figures one thirty-two inches in length. Wealthy men, as Barrett notes,[385] had quivers of skin: raccoon, marmot, or otter. The hide is stretched over a frame of sticks or stuffed with grass that it may dry in the proper shape.

The club (dĕ'kis, ḳ'ŏ'plĕs, or ḳŭ'pgŭs, perhaps several types) is a limb of a tree having a knot to serve as the ball-head. Others are simply long sticks.

The spear (yŏ'ḳmŏm) is a short stabbing lance, four to six feet long, bearing a large obsidian blade. The spear is rather the weapon of a woman than a man. In the course of a raid on the Upland Takelma, the Klamath chief Lɛle'ks stabbed their chief through the throat after he had been shot down.

[726]

714 Both the long skin tunic and slat armor are in use. The tunic (kŏḳ!no'ls) of elk hide, alternatively of bear or deer skin, hangs to the calf, has holes for the arms, and is tied together down the sides. This is a single layer of skin, except that a small separate piece of buckskin (called sĕpŏ'kdilɛ) might be worn under it as additional protection for the front of the trunk. Slat armor (dă'lŏḳ) is the familiar waistcoat form; vertical wooden slats, two inches wide, split from any sort of tree, and twined with nettle cords. It is long front and back, but necessarily short under the arms, opens in the front, and ties over the shoulders with buckskin thongs.

The round hand shield (snoto'wĭte) is but little used, to judge from my informants' ignorance of it. This is strange for it may well be suspected as of recent introduction among them from Plains-like tribes to the northeast. It was described as eighteen inches in diameter and of unknown material, but undoubtedly skin. These informants knew nothing of the use of a skin as a shield hung like a curtain in front of the body.

The arms are sometimes protected by mittens (wăkăpks) of arm or elbow length. These are sock-like affairs of coyote or other fur.

[385] *Op. cit.*, pl. 20, fig. 1, 255.

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171 *

	Klamath form	*Links with:*
Dentalium shells	Ornament	Ultimate source, coasts of Washington and British Columbia.
Cradles	Sitting	N.W. and N. central California.
	Hoard	N. Basin, Plateau.
Games	Beaver teeth dice	Oregon, Washington, British Columbia.
	Four stick	N.E., central, and S. California (and elsewhere?).
	Hand game	Some central Californians, Basin, S. Northwest Coast, Plateau, Plains.
	Modified hoop-pole	Minor game of coast from Alaska to Oregon (not N.W. California).
	Ring-and-pin; rush ball	Modoc?, Wishram.
Pipes	Spherical; discoidal	S. Plateau (Nez Percé to Okanagon).
	Angular	Wasco, Wishram, Middle Columbia, Nez Percé (links with Plains calumet?).
Musical instruments	Hand drum	Recent in Plateau; Basin, Plains, (Northwest Coast?).
	Deerhoof rattle in girls' rites	N. California.
	Notched rasp	Plateau, Basin, Southwest, Plains.
	Clap stick	N. and central California.
	Open flute	California, Southwest; Takelma, Nez Percé (and probably general in the west).
Numerals	Finger names	Takelma.
Ritual number	Five	S. Northwest Coast, Washington, Oregon, California S. to Sinkyone and Northern Maidu, Basin.
Calendar	Numerical names	N.W. California, Fraser R., N. Northwest Coast.
Scalping	Whole scalp	California, W. Southwest, Wishram (no scalping in N.W. California E. to Shasta, and Northwest Coast).
Head trophy	Unusual	California, Northwest Coast.
Scalp dance		General (except N. W. California) (over head trophies on Northwest Coast).
War dance	With notched rattle	Upland Takelma?, Wasco, Wishram, Nez Percé; without rattle, Chinook, N.W. California.
Disposal of dead	Cremation	Modoc; some cremation in N.E. California; central California; formerly in E. Washington; N. Plateau.

105
[301]
[854]
[524]
[276]
[534]
[802]
[801]
[805]
[726]
[727]
[764]

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*171 556 584 on the other, were entirely absent among the Klamath. Nevertheless the mechanism of the Northwest Coast for the exchange of presents, the potlatch, does appear here in the form of prescribed reciprocal visits between the families of bride and groom. It has not been clearly recognized that these features of Northwest Coast social life have spread even farther from that focus into the northern Plains and to north central California.

*171 535 726 Of the slender stock of Klamath ceremonials, the scalp dance is widely known, the war or incitement dance is common to northwestern California and perhaps all of Oregon. Kroeber has pointed out that so far as California is concerned scalp and war dances are mutually exclusive in their distributions.[418] But the Klamath, like all others

*171 881 of eastern Oregon, carry out both dances. The girls' adolescence rite of the Klamath is one with those of western Oregon and northern California. This is a local phrasing of similar rites known from Alaska to the Southwest, but lacking east of the Sierra-Cascades. Specific details of the Klamath affair are closer to northern Cali-

*171 fornian forms than to those of Oregon. The Ghost dance of 1870 was evanescent among them. Its first form was that characteristic of the original dance of Nevada; later it was overlaid by features characteristic of central California.[419]

177 [285] [668] Some historical relief emerges in this survey. It is definitely traceable in some details and can be established inferentially for more basic elements. The most recent stratum of adopted traits is post-reservation, i.e., later than 1865. This includes two types of basketry derived from the Northern Paiute settled on the reservation, a sifting basket and a coiled water bucket, and the Ghost dance. The earlier form of the Ghost dance was instituted by the same group of Paiute in 1870 or '71. This was the familiar circle of dancers, whose leaders [343] dreamed new regulations; its ideology the return of the dead. In 1873 a Pit River introduced central Californian elements; a dance [534] lodge, probably the clap-stick rattle, new songs, etc. To the same [533] stratum belongs the imitation of the Warm Springs-Yakima one-piece [291] moccasin.

177 534 535 Other elements are recognized as pertaining to pre-reservation days, but probably not earlier than the middle of the last century: the hand drum derived from the north, and perhaps the social dances in which it is used; the hand game brought by a Spokane (?) man.

[418] Kroeber, Handbook, 144, 844.
[419] Spier, Ghost Dance.

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From this perspective the Klamath complex takes its place with the relatively simple shamanism of the northwestern interior and the Basin, overlaid with elements shared by tribes of the northwestern coast and those of northern, or better, northwestern California.

Shamanism bulks large in the social scheme of the Klamath as it does in the interior Plateau and the Basin, for the reason that competing rituals are lacking. Beyond the girls' rite, the war and scalp dances, and for a brief time the Ghost dance, the Klamath have nothing but shamans' performances. The winter ritual of the Northwest Coast extends only to central coastal Washington, the potlatch only to the Columbia river. The wealth display dances of northwestern California do not penetrate even to the Shasta; those of the central Californian Kuksu cult not beyond the head of the Sacramento. Elements of these ritual systems do indeed appear among the Klamath, but the dances as such are absent.

The Klamath hold the acquisition of supernatural power within the reach of anyone. In this they accord with the generality of North Americans and differ emphatically from the Californians for whom power descends only on the few. The Klamath form of quest followed by a dream in which power comes links the common quest of America with the dream experience of California. The Northwest Coast, its interior, and the Basin are a unit with the Klamath in that the quest is for power of a general sort, not for visions yielding specific sanctions as in the Plains. The spirits whose benevolence is sought are birds and animals as in the interior, the Plains and eastward, not the mystic supernaturals of the Northwest Coast. The source of power and disease among the northwest Californians, the "pain" objects, do not appear among them in any form. The Klamath concept of disease is the very general North American one of intrusion; the soul-loss concept of the Northwest Coast and tribes to the Columbia is unknown here.

The Klamath novitiate dance for shamans is shared by groups from the Sacramento to the Columbia. It is the northern demonstration of ability rather than the initiation and mastery of power of the northern Californians. The repeated dance of the Yurok prevails through Shasta and Modoc, but the single Klamath dance is of the interior type.

The Northwest Coast winter ritual makes its appearance here only in its general aspects. Klamath shamanistic seances are held only in midwinter and this is also the time for repossession by spirits among

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Maidu of the Sacramento valley may kill merely by letting his shadow fall on his victim. A Klamath cannot pass in front of a shaman nor drop something in front of him, else the shaman suffers a hemorrhage. Similarly a Kwakiutl apparently does not pass behind an eating shaman, else he too has a hemorrhage. The Wishram shaman, angry with one who endangers him by passing behind or startling him, may bewitch in revenge. A Cowichan of the mainland group will not let his shadow fall on a sick shaman, for the latter may seize the chance to replace his own lost soul. Similarly the Lillooet avoid letting their shadows fall on a shaman or standing in his, for fear of consequences. The Thompson, too, will not let his shadow fall on a shaman (the reverse is not harmful), and dares not startle him nor eat meat without inviting him to share it.[498]

171* 756

Clairvoyance

Prediction is a widespread, if not universal, ability of shamans. A somewhat unique form among the Klamath is that at the dance preceding the departure of a war party. The shaman dances in front of the warriors in order to discover those who will be wounded: he sees them bleeding. He also accompanies the party to watch over them and cure wounds. Something of the same sort is noted for the Modoc. This also seems to take place among the Chinook: "before the people go to war they sing. If one of them sees blood, he will be killed in battle." Perhaps this is general in the northwest; at any rate Goddard observes of the Northwest Coast at large: "Every war party includes a shaman who by his supernatural knowledge warns of danger and points out favorable times and places for attacks. The shaman, by catching or destroying the souls of the enemy, makes the killing of their bodies an easy matter."[499]

171* 756 787 726 [535] [755]

As I have pointed out it is unusual that the Klamath shaman treats wounds and fractures by matter-of-fact methods. But this has also been noted of the Achomawi. Angulo thinks this true only since the advent of the whites, but it is surely an old practice of the Klamath.[500]

171* 755

The practice of freeing a locality or village of disease, dispatched there by a malevolent shaman, is probably more common than I have

[498] Dixon, Northern Maidu, 269; Boas, Ethnology of the Kwakiutl, 730; Lower Fraser River, 9; Teit, Lillooet, 288; Thompson Indians, 361.

[499] Gatschet, 1:21; Boas, Chinook Texts, 270; Goddard, Indians of the Northwest Coast, 119.

[500] Angulo, Psychologie religieuse, 571.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MP	NP	NM	NS	MV
Clubs																
1055. Stone clubs	-	+	+	+	-	-	-	-	+	+	-	-	-	-	-	- 411
1056. "Slave killer" (animal figure)	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	- [532]
1057. Paddle-shaped	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1058. Imported		·	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1059. Natural cobblestone, cylindrical	-	-	-						+	+	-	-	-	-	-	-
1060. Wooden clubs	+	+	+	-	-	+	+	+	+	+	-	+	+	+	-	+
1061. Natural limb	+	+	+	-	-	+	+	+	+	+	-	+	+	+	-	-
1062. Used in brawls or to kill salmon only	+	+							+	+	-	+	+	-	-	-
1063. Ball- or knob-ended	+	+	+	-	-	-	-	-	-	-	-	-	-	+	-	+
1064. Stone or horn spike insert	-	•,	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1065. Straight rabbit club	-	+	-	-	-	-	+	-	-	-	-	-	+	+	-	+
1066. Stone head encased in buckskin	-	(+)	·	-	·	-	-	-	-	-	-	-	-	-	-	-
Fighting Spears																
1067. Spear used in war	•, R	+	+	-	•,	•,	-	+	-	-	+	+	+	+	-	- [726] ●
1068. Thrust mainly	(+)	+	+	-	-	-	-	+	-	-	+	+	+	+	-	-
1069. Flaked stone point	(+)	+	-	-	-	-	-	+	-	-	+	+	+	+	-	-
1070. Bone or horn point	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
Daggers, Slings, Bola																
1071. Obsidian knife or dagger	+	+	+	+	+	•,	-	+	+	+	-	+	+	-	-	-
1072. Center section buckskin-wrapped	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1073. Hafted wooden handle	-	-	-	-				+	+	+	-	+	-	-	-	-
1073a. Bone dagger, awl-shaped	-	-	-					•,	•,	•,	-	-	-	-	-	-
1074. Sling	-	+	+	-	-	-	+	+	+	+	-	-	+	+	-	+
1075. Used for war	-	+	·	-	-	-	+	+	+	-	-	-	+	+	-	-
1076. Used for hunting	-	+	+	-	-	-	+	-	-	+	-	-	-	-	-	+
1077. Used as toy	-	+	+	-	-	-	-	+	+	+	+	-	-	-	-	+
1078. Clay shot	-	•,	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1079. Rocks for shot	-	+	+	-	-	-	+	+	+	+	+	-	+	+	-	+
1080. Bola	-	-	-	-	-	-	-	•,	-	-	-	·	•,	•,		·
Armor																
1081. Rod jacket	•,	+	+	+	+	+	+	-	+	+	+	-	-	-	-	- 714
1082. Hide tunic, no rods	•,	+	+	-	+	+	•,	+	+	+	+	-	-	-	-	-
1083. Hide helmet	(+)	+	+	+	+	•,	+	-	+	+	-	-	-	-	-	-
1084. Circular rod shield		-			•,	-	-	-	-	-	-	-	-	-	-	-
1084a. Hide curtain as shield	-	+	(+)	+	-	-	-	+	-	-	-	-	-	-	-	-
Household Implements																
Mortars and Pestles																
1085. Bedrock mortar	-	-	-	-	-	•,	•,	-	-	-	+	+	+	+	+	•, 412
1086. Portable stone mortar	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+	+
1087. Outside rough hewn	-	-	-	-	+	+	+	-	-	-	-	-	-	-	-	-
1088. Outside shaped and smoothed	+	+	+	+	+	+	+	-	-	-	+	+	+	+	+	+
1089. Found locally, used commonly	+	+	-	-	-	-	-	-	-	-	-	-	+	+	+	-
1090. Found locally, not used for grinding food	-	-	+	+	+	+	+	+	-	+	+	-	-	-	-	•,
1091. Found locally, used by shaman	-	(+)	+	•,	-	•,	-	-	-	-	•,	-	-	-	-	- [756]
1092. Regarded as animate object	-	-	+	+		+	-	-								•, [774]
1093. Regarded as dangerous or poisonous	-	-	+	+	-	+	-	•,	-	•,	+	·	-	-	-	•, [774]
1094. Made by myth character	-	-	-	-	-	-	·	-	-	•,	·	-	-	-	-	•, [773]

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
624 2756. Attends to fire for sweating			–	+	–	–	–	–	–	–	+	+	+		–	–
372 2757. Attends to fire for ceremonies				+	–	–	–	–	–	R	+	+	+	+	+	+
2758. Builds fire for encamped visitors				+	–	–	–				–	–	+		–	–
Singers																
624 2759. No. male singers per village or local group	–	–	–	–	–	–	–	–	–	–	–	(-)	2		–	3
533 2760. Variable number	+	+	+	+	+	+	+	+	+	+	+	(+)	–		+	–
2761. Office lifelong	–	–	–	–	–	–	–	–	–	–	–	+	+		+	+
2762. Hereditary, in paternal line	–	–	–	–	–	–	–	–	–	–	–	–	–	–		+
2763. Any gifted individual	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
2764. Appointed by chief	–	–	–	–	–	–	–	–	–	–	–	+	+		+	+
[562] 2765. Female singers also	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
2766. Sister, daughter of male singer	–	–	–	–	–	–	–	–	–	–	–	–	–		–	+
Dance Manager																
624 2767. Owner of sweat house (headman)	–	–	–	–	–	–	–	(-)	–	–	+	+	+		+	–
535 2768. Hereditary office, paternal line	–	–	–	–	–	–	–	–	–	–	+	+	+		+	+
2769. Schedules dances	–	–	–	–	–	–	–	–	–	–	+	+	+		+	+
2769a. Urges people to dance	–	–	–	–	–	–	–	–	–	–	+	–	+		+	+
2769b. Orders wood gathered for dance fire	–	–	–	–	–	–	–	–	–	–	+	+	+		–	–
2769c. Talks at intervals (prays) at dance	–	–	–	–	–	–	–	–	–	–	+	+	–		+	–
WAR																
Nature and Causes																
Nature of Warfare																
726 2770. Intertribal wars	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
72 2771. Intratribal raids and feuds	+	+	+	+	–	+	+	+	+	–	+	+	+		+	–
Motivation																
72 2772. War for adventure or plunder	+	+	–	–	–	–	–	–	–	–	–	–	–		–	
2773. War for revenge	+	+	+	+	+	+	+	+	+	+	+	+	+		+	
2774. Common	+	+	–	–	+	+	+	+	–	–	+	+	–		–	
2775. Rare	–	–	+	+	+	–	–	–	+	+	–	+	+		+	
2776. Intertribal murders	+	+	+	+	+	+	+	+	+	+	+	+	+		+	
2777. Strangers from hostile tribes killed on sight	+	+	+				+	+	+	+	+	+	+		+	
2778. Intratribal murders, if uncompensated	+	+	+	+	+	+	+	+	+	–	–	+	+		+	
2779. Rape	+	+	+	+	–	+	+	+	+	+	+	+	–		+	
2780. Stealing women, young girls	+	–	–	–	–	+	+	+	+	+	–	+	–		–	•
2781. Women, girls bought back, no war	–		+	+	–	–	–	–	–	–	–	–	–		–	.
2782. Insult or slight to chief	+	–	+	+	+	+	–	+	+	+	+	.	.		.	
2783. To avenge witchcraft against group	+	+	+	+	–	–	•	–	+	+	+	+	.		–	
2784. Intratribally, for poisoning of girl by suitor			+	+		–	–				–	.			–	
2785. Poaching	–	–	–	–	–	+	+	+	–	–	+	+	–		+	
2786. By alien tribe	–	–	–	–	–	+	+	+	–	–	+	+	–		–	
2787. By another local group of same tribe	–	–	–	–	–	+	–	+	–	–	–	+	–		–	
2788. No war; merely run off intruders	+		+	+		–	+	–	+	–	–	–	–		+	
2789. Stealing stored food	–	–	–	•	–	+	+	+	–	–	–	–	–		–	

	K1	Mo	SK	SW	At	AW	AE	WT	WM	WS	MM	MF	KF	KS	
Participants															
Groups Involved															
2790. Autonomous group alone	+	+	–	+	–	+	–	–	+	+	+	+	+	–	721
2791. Autonomous group plus allies	+	+	+	+	⁵⁄₆	+	+	⁵⁄₆	+	+	⁵⁄₆	+	–	–	726
Combatants															
2792. All able-bodied men of group	+	–	+	+	+	–	–	–	+	–	–	–	⁵⁄₆	–	726
2793. Sometimes only limited number	+	+	+	+	–	+	–	–	–	–	+	+	–	–	701
2794. Some man stay to protect women	(+)	+	+	+	–	–	+	+	–	+	+	+	–	–	
2795. Neighboring groups, tribes asked to give aid	⁵⁄₆	–	+	.	⁵⁄₆	+	⁵⁄₆	+	+	+	+	+	–	–	
2796. Warriors or neighboring tribes "hired" for war	–	–	–	–	⁵⁄₆	–	–	–	–	–	–	–	–	–	
Leaders															
o2797. Chief or headman may lead war party	±	+	–	–	–	–	–	+	±	⁵⁄₆	⁵⁄₆	+	+	+	
o2798. Chief goes to war, neutral in battle	–	+	–	–	⁵⁄₆	–	±	–	+	–	–	+	–	–	
o2799. Chief stays home	±	–	+	+	–	+	–	–	±	+	+	–	–	–	
o2800. War leader distinct official, not chief	±	±	+	+	+	–	+	–	±	–	+	–	–	–	
2801. Selected by chief	–	+	.	–	+	+	–	+	+	–	+	–	–	–	
2802. Chosen at popular assembly	+	+	.	⁵⁄₆	–	–	–	–	–	–	–	–	–	–	
2803. Chosen on basis of competency	⁵⁄₆	+	.	+	+	+	+	⁵⁄₆	⁵⁄₆	–	⁵⁄₆	–	–	–	
2804. Holds office until physically disabled	–	+	.	+	–	–	+	+	+	–	–	–	+	+	
2805. Appointed for 1 expedition, usually	–	–	.		+	+	–	–	–	–	+	–	–	–	
2806. Shaman goes to war	+	+	–	–	+	+	+	–	–	.	+	+	+	–	758
2807. Occasionally only	–	+	–	–	+	+	–	–	–	+	–	–	–	–	
Preparation															
Prognostication															
2808. Prediction of deaths in war	+	+	+	–	+	+	+	+	+	+	+	.	–	–	726
2809. By war leader, through dreams	–	+	+	–	+	–	–	–	–	–	–	.	–	–	787
2810. By shaman	+	+	–	–	–	+	+	⁵⁄₆	+	–	–	.	–	–	787
2811. Dreams	–	+	–	–	–	+	+	–	–	–	–	–	–	–	756
2812. Shaman tests contestants	⁵⁄₆	–	–	–	–	–	–	–	–	–	–	–	–	–	
2813. If man falls during war dance, sign of death	–	–	+							+	+	.	–	–	
Shamanistic Activities Against Enemy															
2814. Shaman sings all night against enemy, prior to encounter	–	+	+	–	⁵⁄₆	+	+	–	+	+	–	–	+	–	756
2815. "Charms" enemy	–	+	+	–	+	+	+	–	+	+	–	–	+	–	
2816. "Poisons" enemy	+	+	+	–	–	+	+	–	+	+	–	–	–	–	
2817. Formulas against enemy	–	⁵⁄₆	–	–	–	+	+	–	+	+	–	–	–	–	
2818. Shaman sings during fighting					•			–	–	.	+	+	+	–	
2819. Shaman sometimes hired to kill enemy; no expedition	+	+	+	+		+	+	–	+	+	–	–	–	–	
Practice Fighting															
2820. Combatants practice dodging arrows	+	(+)	.					⁵⁄₆	+	+	+	–	+	–	
2821. Night before fight	+	(+)	.					+	+	+	+	–	–		
2822. In daytime	–	–						–	–	–	–	–	+	–	
War Dance															
2823. War dance of incitement	⁵⁄₆	⁵⁄₆	+	+	+	–	+	⁵⁄₆	+	–	+	–	–	–	535

411 went for it. When they got it, they wouldn't give it away." As a consequence, not all men secured deer, "because they needed obsidian-tipped arrows to kill deer." MF: Temper obsidian by heating. Professionals make arrow points.

984. See first 2 figures on left, above.

985. See center figure, above. WM: Small, white (quartz?) heads; poisonous variety.

986. See second figure from right, above.

987. See right hand figure, above. WM: Black, red obsidian heads.

990. SW: For boy's arrows only.

994. E.g., whole stem of bush. Mo: Serviceberry. MF: Smoke arrows to prevent them becoming water-soaked. NS: Elder used.

1001. AW: Small stick, used for shooting small bullheads.

1002. MM: Beyond point where foreshaft joins main shaft, 2 thorns from wild plum tree set into arrow, opposite each other and on slant so tips of each slant toward arrow head. When arrow penetrates small game, it stops at these thorns instead of passing through body of squirrel, bird, etc.

1007. MF: Entry should read: 1-3 vanes.

1008. SW: Grouse feathers for ordinary arrows. Chicken hawk also used. Feathers always taken "from a bird that sails in sky."

[278] [411] 1015. Kl: Roast rattlesnake head, rub grease from it on arrow point. Roast deer liver in ashes, add pitch of some variety; thrust arrow point into this. Red ants used fresh, mashed. [724] Arrows poisoned for war, not for hunting. NS: Rattlesnake made to bite deer liver.

1019. AW: Chips from block of obsidian inspected by arrowpoint maker, who decides whether or not they are poisonous. Rejects from same block may not be considered poisonous; these arrowmaker gives friends to use. "As he splits pieces off and examines them he says, 'This for grizzly bear, this for coyote, this for big buck, this for war, etc.'; these pieces he keeps." See notes 1178, 1222.

Arrow straighteners and smoothers.--

1020. SE, SW, At, AW, WS, MM: Pumice, large deposits of which were noted in At, AW areas.

1027. WT: Informant shown pictures of 1-piece stone straighteners (Kroeber, Handbook, pl. 49); said WT variety resembles these, made of soft stone. See, however, section, Elements Denied By All Informants.

1031. At: If man does not have rock with hole in it, "sometimes he ties 2 rocks together with a piece of sinew, so there will be a hole to run arrow through." WM: Natural; found in river.

Shooting techniques; quivers; clubs, spears.--

[411] [516] 1042. At: For shooting with large bow.

1044. Kl: Stand or kneel to shoot; bow held at 45° angle for either position.

1045. AW: Vertical position generally used. Wailaki, who fought Achomawi, reputed to shoot

000 2 arrows simultaneously from bow in war; informant's father authority for this.

1048. MM: For shooting game. For shooting in war, arrow is underneath bow.

1049. SE, SW, At, AW: Rich man uses skin of gray fox, otter; ordinary man uses skin of raccoon, wildcat, kit fox, fawn. WT: Spotted fawnskin. WM: Rich man uses otter, fisher skin; sign of wealth. Ordinary man uses fawn, wildcat skin.

1064. Mo: Purchased or traded for; wealthy persons only.

[411 726 178] 1067. Kl: Denied for pre-white days; "now people use spears." At: Ascribed to Kl; denied for At. AW: "Yana used obsidian knife on an 8-ft. stick."

Daggers, slings, bola; armor.--

1071. AW: Obsidian "butcher knife"; jabbed.

1073a. WT, WM, WS: See 2853 and note.

1078. Mo: Natural clay balls, or moist clay picked up, rolled between hands.

1080. NF, NM: Single rock, shaped, 1 end heavier than other, tied to 1 end of string. A NF relative of informant, who had never seen any specimens of this implement but had heard it described, voluntarily likened it to bola.

714 824 1081. Kl: Made of split serviceberry stalks, woven into form of tunic; tied together on right side, under armpit.

1082. Kl: 1-piece; no sleeves; 2 arm holes; tied together on 1 side and at top, over 1 shoulder. Arrow unable to penetrate such. AE: Ascribed to Kl; said to have been made "like an apron, lacking any back piece."

000 1084. AW: String in center, by which to hold shield. Used also against guns, in recent times, but "didn't work."

Household Implements

Mortars and pestles.--

[412] 1085. Among several groups bedrock mortar used chiefly for substances which require hard pounding, such as acorns. AW: Pit mortar in solid rock, used by shaman to pound his poison; regarded as "dangerous." AE: Informant stated pit mortars occur in vicinity of Fall River (AW area); used, according to him, to pound acorns in (see above). MV: No rocky outcrops suitable for this type mortar present in area.

1090. MV: "People did not want to have anything to do with objects which had been already made." See also note 1093.

1091. Mo: Small mortars used to keep paint in. SW: Not only mortar, but small stone pestle of "dangerous" variety (found, not manufactured) used by doctor. When treating patient, shaman sends this pestle upward; it travels by short cut to road which dead traverse, and blocks this road, so dead person cannot travel over it; "then there is a chance for the doctor to cure the person, since the road is blocked." Old

[MF group], or Plumas Co. [MM] Indians." MM: This section not discussed with informant. MV: Informant lacked all knowledge of war, declared she had never heard it discussed.

2771. At: "Never fought Aporige [other At group]: partners with them; Aporige helped At fight against Wintun. Also Round Mountain people [N Yana] helped; a Round Mountain man was in charge." AW: Hammawi (AE) raids mentioned by informant; AW retaliated. AE: No fights between small villages referred to collectively by outsiders as Hammawi (see note 2617); there were however feuds between villages "over women and girls, or over a doctor of 1 village poisoning the people of a near-by village." Fights between Hammawi and "Big Valley people [Atwamsini Achomawi] were rare; the Kl and the Shasta fought them. Once in awhile [Hammawi] fought the Fall River people [Achomawi proper]; then they'd pay [in settlement]. The [Hammawi] had relations at Big Valley and Fall River. The Madesi [westernmost group of Achomawi] never came into [Hammawi] territory; only the Big Valley Indians fought them." WT: Fought E Wintu groups occasionally. MM, MF: Fought each other occasionally (see note 2770). MF: See note 2770.

[648]

2780. MV: "The only people who stole young girls were White people."

2783. AE: See note 2771.

2789. SW: "Lots of stealing of money and stored food by women; this started fights [but only among the women]. Also fights arose among the women from arguments; then they grabbed each other's hair, and threw dirt in each other's faces. Men didn't steal this way, but women did."

Participants

Groups involved; combatants; leaders.--

2790. For definition of autonomous group, see elements 2617 ff.

2791. At: See note 2771. WT: Villages leagued together and asked Trinity Center and Lewiston Wintu to help them sometimes; former also occasionally called on WT for aid. MM: Sometimes asked At (Hat Creek group) to help in war; never asked MF groups, as on rather unfriendly terms with them.

2792. MF: Women never accompany war party, which is chiefly composed of young men.

[726] [701] [648]

2795. Kl: Often asked Mo to help. Mo informant also emphasized this. Kl did not pay Mo; latter got food, buckskins, other plunder. At: See note 2771. AE: Headman or "chief" of village group, if latter raided, visits headmen of other near-by village groups, discusses matter during "a big smoke." All headmen consulted then meet at winter living house of group which was attacked, and decide what to do. Headmen then tell their men to join them, when matter is settled, and war dance is held at winter house of attacked group; "then they all go off to war.

[210-A]

000 A headman of a single village never collected just his own men and went off to war; he had too small a bunch. Sometimes 3-4 Fall River men [Achomawi proper] would go with the war party."

2796. At: "Hat Creek people gave Round Mountain people pay for helping them fight; gave them beads, arrows, bows" (see note 2771).

2797. WS: No war leader; chief arranges that 40-50 men go to war, from his village, but appoints no leader for group and he himself does not go. MM: Headman (see note 2619).

2798. At: Chief may stop fight, as when At and N Yana fighting Wintu, N Yana chief finally stopped battle, telling contestants, "You'd better let me talk; stop fighting." So the Wintu "quieted down, and stopped and finally paid. But At had killed Wintun man or so by then, and had their scalps."

2802. SW: That is, by fellow fighters.

[726 704 533] 2803. Kl: Because he is "a good singer" (?); WT, WM, MM: because he has power to dodge arrows.

Preparation

Prognostication; shamanistic activities; practice fighting; war dance; painting.--

2810. WT: Night before war party leaves, all men who intend to go to war practice fighting by dodging arrows that are shot at them; if a man falls down, it is warning he will be killed in war; shaman doctors such and tells him not to go. "But sometimes such men went anyway, and were killed." This practice was not a dance. No women participated.

[726 756] 2812. Kl: Before war party sets out, all warriors line up, outside village; each man holds stone-tipped arrow straight in front of him. Shaman walks down line of men with his back to them; each man strikes in turn at shaman's back, below shoulder, with stone-tipped arrow. If man's arrowhead cuts doctor, latter turns quickly and tells man not to go to war, because he is certain to be killed. Sometimes man, thus forewarned, does not go; "sometimes he does, and is always killed if he does so."

2814. At: Shaman sings all night, on war expedition, for his power, so that enemies' bowstrings will break. In early morning warriors rise, and doctor talks to arrows, saying, "Get up, and wash your face"; then war party leaves.

2817. Mo: Shamans hired to make enemy sleepy.

2818. At: During fight shaman stays behind tree, all time, "giving out his power."

2820. Considered in nature of "training" for war. WT: See note 2810.

[726 535] 2823. Kl: No real war dance; cp. Spier, Klamath, pp. 29-30. Mo: Ho·laklal; of minor importance; "just a little practice, for part of night, to show how active they are going to be, *in war.*" WT: *"Arrow dance"; men, only, build* small fire at night, outside; talk to bows and arrows men who are going to war will take with

000 them. "They tell their arrows to be good and to try and hold up, not to be weak; just as though talking to person. Do this for hour or so, only."

2824. AE, WT, WS: 2-3 days.

2826. WM: 2-3 nights.

2836. At: In war against Wintu (see note 2770) made effigy of Wintu woman, with willow withes and sunflower leaves, and shot at it. Also man "grabbed wife, pulled her around, boasted that was what he was going to do with Wintun women." In excitement of dance, 1 man also shot his own dog.

2841. NS: If use paint when visiting Miwok, for example, it is used to denote that visit is peaceful and visitors do not want any quarrels; usually use red paint, applied in stripes to face. Also use same for dances; informant did not know whether such used for war.

2844. Chalk used most frequently. Large deposits in At, AW area. SW: White paint preeminently war paint.

2852. NP: Yellowhammer-quill headband, or beaver-fur fillet worn; also feather belts with long "tail" pendant in rear; this attire so fascinated enemy, that latter "forgot to shoot."

2853. WT, WM, WS: Used as dagger, sometimes (cf. Du Bois, Wintu, p. 125).

Procedure

Declaration and manner of fighting; captives; booty and scalps.--

● 726 2855. Kl: In feud arising from seduction of married women, 10-20 men may line up on 2 sides, ready to fight, unless settlement is made by payment.

2856. Kl: War party encircles village; when 2 ends of encircling line come near each other, use owl calls as signal they are near by, and as signal to attack by rushing in upon village.

2858. NP: Young men go first, in attack upon village; older men bring up the rear.

[184] 2859. Kl: See note 2856. My information for Kl runs contra to Spier's (Klamath, p. 29). AE: Use crow calls, not owl calls. All other entries refer to owl calls.

2860. Kl: Use clubs in attack, to hit sleeping victim; if latter jumps up, knock him down. After first attack, use bow and arrows; continue fighting for most of day in village; at night return home.

000 2865. SW: Only in intertribal wars; no prisoners taken in intratribal feuds.

[727] 2866. SE, WM: Captive's arm tied to that of capturer's, on return journey of war party; this denied for Kl, WS; Mo uncertain. No rope ("captive leader") used by Kl, Mo, SE, WT, WM, WS. WS: Young women and married women whose husbands had been killed during fighting.

2869. WT: Keep woman or child captive for about month; then hold dance, and shoot her with

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draws upland Klamath, Modoc, and Paiute and gives to the nearby settlement, the easternmost of the permanent villages of the Klamath, the name, "Sucker-fishery." Others make their way to stone weirs, built, it is said, by Gmukamps himself, or to the lakes to fish with a variety of dip nets, gill net baskets, the two-pronged harpoon and the multibarbed spear. At night, men set forth in canoes upon the lake to fish by torchlight. Set lines are put out infrequently. While the men catch the fish—suckers, salmon, and trout—their wives work ceaselessly, splitting them and laying them in the sun to dry.

Released from the protracted confinement to the winter settlements, tribesmen eagerly renew bonds with relatives and friends from other villages. Related families may rendezvous to travel together down to the fisheries and set up their lodges side by side. Then, as spring advances and the runs of suckers and salmon abate, the fishing settlements break up and parties of two or three families fan out along the flats and meadows to dig roots: the succulent camas, the nutlike ipos, yans, and the arrow-root for which Chewaucan Marsh is named. In the watery flats they seek the roots of tule and cattail; elsewhere they pick wild celery and mosses. There are the eggs of swan and other water-fowl to gather; trout in the streams to be caught; and for the Modoc, antelope and mountain sheep to hunt. At this time, some areas are occupied that at other times are too cold or barren.

If there is danger of hostile attack, the parties coalesce; and under all circumstances they maintain a wary lookout. In the north small bands make cautious excursions into the upper valley of the Deschutes, watchful for raiding parties of Cayuse, Nez Percés, Warm Springs, and Paiute. Toward the east, Sycan and Chewaucan marshes are dug over by Klamath and Paiute. Frémont once found the latter tract furrowed as if it had been plowed. In many places the stone-lined earth ovens in which camas and other vegetal foods were baked for winter storage can still be seen.

As the long summer days wear on, the pond-lily seeds, known as wokas, begin to ripen on the marshes, and once more the people draw together. The Modoc congregate especially along Tule and Lower Klamath Lake, while some join the Klamath on Wokas Marsh. Many Klamath, together with a few Modoc

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to say nothing of captured women from Shasta, the Achumawi and Atsugewi of the Pit River region, Paiute, and the tribes beyond the Cascades. Among the Modoc, the villages of the band called *gumbatwas* are said to be composite in membership, including Modoc, Klamath, Pit River, and Shasta; and those of the Upland Klamath consist of Klamath with some Modoc and Paiute elements.[17]

Allegiance with the village may be partial. If an attack is to be launched, war leaders can find recruits only among those men with proclivity for fighting and an attraction toward the leader. On the other hand, feuds may ignite attacks that are restricted to the family groups concerned. While the myths reveal currents of hostility between affinals, in real life marriage acts to extend the ramifications of support, often into other communities.

Beyond the village lies the tribelet, an entity that recognizes its being in a territorial name and in a common cause in feuds with other tribelets. In its virtual autonomy this unit marks an extreme in band organization within the larger tribe, a quality that was reduced by subsequent tribal integration. For the Klamath there are six tribelets (see map): (1) The Klamath Marsh people, who outnumber all the others together; (2) the tiny Agency Lake group; (3) those of the lower Williamson River; (4) the Pelican Bay tribelet; (5) the Klamath Falls group; and (6) the Upland Klamath of the Sprague River valley. The Modoc comprise three main groups: (7) that of Lower Klamath Lake, extending to Tule Lake (the *gumbatwas* mentioned above); (8) those clustered upon the lower Lost River; and (9) the eastern tribelet, with settlements dispersed as far as Goose Lake. No firm evidence exists that these local territorial units are distinguished by either language or culture, although, as already mentioned, at least two are of composite origin. Each tribelet seems to have gained a tenuous cohesion through a common recognition of the worth of several prominent headmen. Between tribelets there is sometimes war. Under their formidable leader, Kokdinks, the Williamson River group attacked in turn villages of each of the other lower Klamath tribelets, including that at Pelican Bay, to which they considered themselves related; and the prolonged war ended only when the Upland Klamath leader, Monchnkasgitk, a kinsman, first joined, then slew Kokdinks.[18]

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TWO

[P.22]

The Frontier Condition

726 FOR MANY YEARS THE SETTLEMENT OF THE WILLAMETTE AND CO-
648 lumbia valleys bypassed the tribes of the Klamath Basin.[1] In-
175 directly, however, they felt the first remote influences, as the Sahaptin-speaking tribes of the middle Columbia, equipped with the superior weapons of the trading posts and mounted on horses acquired from the Shoshonean bands to the south, began to raid up the Deschutes Valley to take Klamath slaves.[2] The Klamath
[231] were at a disadvantage: in 1826 Peter Skene Ogden, of the
[411] Hudson's Bay Company, found them with but a single horse and uneasily awaiting raids by joint parties of Cayuse and Nez Percés; and even by midcentury they had only one firearm among them.[3] The scantiness of the local beaver made their territory of little interest to the company, however, and they came to enjoy a reputation as fierce warriors which preserved them
[101] for some time from settlers. Nonetheless, they were known even then to the tribes of the Columbia, for Ogden applied to them a name, "Clammite," that was not their own and seems to stem from Chinookan.[4]

648 Some ten years after Ogden passed through, a party of French-
175 Canadian trappers made their way into the region and on their return to The Dalles took along some Klamath.[5] From that time on, contact with the tribes at that great Indian trading center increased. Klamath parties moved down the Deschutes Valley, making their way either to The Dalles itself, or branching westward down the north fork of the Santiam along what came to be known as the Klamath Trail, through the settlement of the northern Molala, thence to the Kalapuya on the outskirts of
648 Oregon City. There, in 1843, one missionary recorded the visit
567 of "a large party of the Clamath tribe, fierce and warlike . . .
439 with about twenty slaves, [who] sold most or all of them. Some,
435 I was informed were sold for three horses each,
175 some cheaper."[6]

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I was informed were sold for three horses each, some cheaper."[6]

In the changing conditions of the early nineteenth century, the Klamath were caught up in currents generated from without. The advent of horses and of firearms made it possible for the tribes of the east-central Plateau, the eastern Salish and eastern Sahaptin, to cross the Rocky Mountains, to hunt buffalo and enter into relations, both peaceful and bellicose, with the tribes of the Plains. As they came under Plains influence, the appeal of Plains garb, of parfleches and tipis, grew.[7] The Klamath were attracted to these new goods, and the clothing at least came to replace or supplement traditional forms of wealth.

Moreover, the horse and the gun had revolutionized warfare patterns. Although traditional enemies beyond the Cascades were preoccupied with white settlers, on the east the Paiute were gradually developing mounted bands of great mobility and striking power. The Klamath and Modoc were not slow to seek the new instruments of war.

The opening trade to the north brought a corresponding intensification of the raids carried south into the territory of the Pit River tribes—the Achumawi and Atsugewi—to capture women and children, Pit River bows, and other loot. As Chiloquin, one of the leaders of the time, recalled:

> When the Snakes [Northern Paiute] made war on us that made us keen to fight other Indians and we made war without provocation on the Pitt Rivers, Shastas and Rogue Rivers, but they never made willing war on us. Those wars lasted a great many years. We found we could make money by war, for we sold the provisions and property captured for horses and other things we needed. It was like soldiers nowadays who fight for money. We made war because we made money by it and we rather got to like it anyhow. The Snakes provoked us to make war on them.[8]

With developing warfare and the accumulation of foreign wealth came a gradual transformation of Klamath, and to a lesser extent, of Modoc society. The forays into hostile country enlarged the scale of the war party. Chiloquin speaks of a body totaling one hundred warriors, which included, according to Spier, members of all the Klamath tribelets, and took in some Modoc as well.[9] A joint raid on the part of Umpqua, Upland Takelma, and other western tribes brought one such retaliatory reprisal about

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1850. Aggressions by Northern Paiute bands led to similar large-scale forays into the country east of Silver and Summer lakes. The almost endemic condition of warfare and the enlarging scale of operations, together with the lucrative trade in booty, brought about the emergence of a chiefly class, the members of which based their power upon eminence in war and possession of wealth, including slaves.[10] Their successes attracted followers, and common interest as well as kinship prompted them at times to cement alliances with shamans.

Thus they drew into their hands coercive powers of no mean weight, for, as Henry Blow observed, "this [shamanistic] power was used by the chiefs to get rid of rivals and there are some of us old enough to remember of doctors being paid to kill certain persons and of their foretellings of the exact day they would die."[11]

The rise of the chiefs helped to knit together tribal loyalties. A war party formerly consisted of only those among the able-bodied men who were inclined to fighting, but a successful leader increasingly transcended tribelet parochialism, drawing followers from diverse hamlets and villages across the Klamath country. As warfare became a way of life, the occasional allegiance rendered while in the field became an enduring acknowledgment of worth.

In the growing eminence of the new leadership, hereditary principles may have been operative. Chiloquin mentions his father as having been a chief on Klamath Marsh, his own brother as a subchief, and a sister as a chief. The father of Dave Hill, a rising young war leader, was a village chief; while Allen David, later head chief in reservation days, was the brother of Captain George, a Klamath Lake chief. That family eminence was not essential, however, is shown by the personal history of Lileks, of good—but not chiefly—background. Lileks was a transvestite in his youth until a supernatural experience vested him with the power that was to lead him to be head chief of the Klamath.[12]

A minor factor in these developments may have been the interest of the whites in the centralization of tribal power, in order that they might deal more effectively with responsible leaders. In 1844, Elijah White, then Sub-agent for Indian affairs met with some Klamath and Molala who had ridden into the

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By the terms of the treaty concluded with Huntington, the United States had established the right to bring other tribes not signatory upon the reservation. This clause was invoked in 1865, when a treaty was concluded with Panaina, elusive chief of the Walpapi Snakes, who had withdrawn from participation in the original treaty. Place was accordingly made for him on the Upper End in Monchnkasgitk's territory,[4] where he and his followers remained until the following spring, when they left, apparently upon the summons of the hostile Snake chief, Howlark.[5] Soon the Walpapi returned, with an attack—vigorously repulsed—upon Schonchin's band, then summering in the Sprague River Valley.

The fear of raids drove the Uplanders in to take up residence at the council ground near the Agency. In the hostilities that followed, Fort Klamath served as a base of military operations and a small body of Klamath under subchief Henry Blow functioned as scouts. At the end of the war, when peace had been restored and the arrival of annuities attested the good faith of the government, Schonchin and his followers came upon the Lower End and located near Modoc Point, adjacent to their former neighbors, the Klamath Falls tribelet.

Thrust together, bands, tribes, and their leaders attempted to adjust their political balance. In the first days, before the Agent moved upon the reservation, his major contact with his charges was through the military at Fort Klamath. Drawing upon the enhanced prestige of government backing and in the absence of the Agent, Lileks grew imperious. Applegate found it necessary to write Major Rinehart in 1865:

> I learned after seeing you that LaLakes had in his prison house on Williams' [sic] River on the day of our conference with 'Taunina' several Indians bound hand and foot for unruley and disorderly conduct, and I should be happy if you would inquire into the matter and see that indians thus confined are not inhumanly treated.
>
> Lalakes [he continued] seems to have commended a policy rather more regal than usual for him, and has constructed a "guardhouse" in which to bring his subjects to a better state of discipline, and I believe the plan a good one unless carried to an extreme.[6]

Within less than a year, Lileks had fallen ill. Feeling that his

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gate marshaled together 34 at Yainax, including Monchnkasgitk—again given the title of chief—and many of his Upland band, a number of Schonchin's Modoc, 1 Pit River, and 1 Snake. Soon thereafter, under the militia law of the state, Applegate was authorized to enlist a company of volunteers. The muster rolls of his company bear a total of 69 names, among them those of 28 Indians, apparently exclusive of Hill's scouts.[35] Despite the fact that when they enlisted there had been a distinct understanding that they were to serve only as a home guard, they soon were ordered to the front.

As Capt. Oliver Applegate found, the Lower End Klamath were reluctant to go. Schonchin took the position that Jack's men and the soldiers were both bad, and proposed sensibly to let them fight it out while his men guarded the reservation. Indeed, Lindsay Applegate experienced equal difficulty in raising volunteers among the settlers at Ashland, noting in explanation that, ". . . the nervs of the people aperse to Be shokt."[36]

Although they performed well, the reservation volunteers were something less than fierce warriors in a conflict that was not their own. Oliver Applegate, to be sure, reports that his men were eager to scalp one wounded Modoc and that on another occasion they were reluctant to withdraw from a skirmish.[37] Surely, they were no strangers to internecine warfare among the bands, infrequent though that had been. Fundamentally, however, this was a white man's war, for which they could muster no great zeal.

The hostile Modoc, though irked at the readiness of the volunteers to take the field, exercised a like restraint. When they captured two Klamath, they made them perform war dances in traditional manner, but did not otherwise mistreat them.[38] One Klamath was hit during the fighting, being saved from injury by a "heavy buckskin coat"—perhaps an elkskin cuirass. It may be that he was singled out, for as a guard at Yainax he had earlier fired upon some infiltrating Modoc.[39]

In the first frontal assault on the Lava Beds, it is remembered today that the Klamath called over to the Modoc and reached an agreement that they would not shoot at each other. Soon thereafter the Klamath were replaced by a party of Warm Springs scouts under Donald McKay, and the Oregon Volunteers

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were mustered out of service. Subsequently, when Jack and his followers slew the Peace Commissioners, Oliver Applegate reported that the reservation Indians were ready to take the warpath against them in revenge, but they were not called upon.[40]

In the end, the Modoc were defeated and the leaders tried at Fort Klamath. During the hearing, they attempted to implicate the Klamath, with claims that Link River Jack had cached ammunition for them and that Schonchin—"the noblest Roman of them all!" exploded Oliver Applegate indignantly—had brought them a message from Allen David promising aid if they would hold out a little longer. The countercharges proved misdirected as defense; and in the presence of the reservation Indians and other spectators the leaders of the hostiles were hanged or committed to Alcatraz; and the remainder, 153 in number, were shipped off to Fort Quapaw, Indian Territory.[41]

With the end of the war, the reservation became in effect a closed political system. The only exception was Ocheho's band of Paiute, which alternated between the reservation and their Warner Valley homeland until 1876, when the major part of them remained off the reservation for good. Meanwhile, with no salary forthcoming to offset the heavy financial burdens of his office, Allen David resigned, and Henry Blow was elected in his stead.[42]

The statement made in 1877 by Dave Hill gives a fair idea of the chiefs of the time and contrasts the hierarchy at the Agency with the comparatively open order at Yainax.

> We Lake People live here thus: Blow is chief of all, and I, Dave Hill, am chief second to Blow, Long John after Dave, then too Link River Jack after Long John, and Lilu. Pit River Charley is chief of the Pit River people at the Lake. Ben and Littlejohn are the chiefs, and Schonchin is chief of the Yainax people. Johnson is chief of the Modoc at Yainax. George Kuatilak also is Modoc chief after Johnson. Chocktoot is chief of the Paiute.[43]

Gatschet's list for the same year, which includes the adherents for each leader, differs somewhat from that of Hill. At the Lower End, the chiefs, all Klamath, and the number of their followers were: Blow, head chief (122), Hill (225), Long John (103), Link River Jack (92), and Lilu (23). At Yainax, the Modoc bands

5: Barrett E-5 (1907) 1910
NR 10 Klamath NR 10
Modoc NS17

the Klamath. These mats may be made with both warp and weft of tule in plain twining, though the best mats are made with nettle-string weft.

Tule is also used in making one form of quiver, such as that shown in pl. 20, fig. 1. It is said that these tule quivers were used chiefly by people of moderate means, the more well-to-do class having quivers made of skin. Tule caps such as that shown in pl. 17, fig. 6, were worn by the men. For summer wear moccasins of buckskin, such as that shown in pl. 17, fig. 5, were always used, but for winter wear moccasins of tule (pl. 17, figs. 2, 4, and pl. 19, fig. 2) were employed. A layer of dry grass was placed in the bottom to make them warm, and it is said that one might in the dead of winter walk with comparative comfort through marshes where the water is extremely cold. With these tule moccasins are worn tule leggings, such as that shown in pl. 17, fig. 3. Another form of footwear is the circular snow-shoe of wood and rawhide (pl. 17, fig. 1). A similarly shaped but somewhat smaller shoe is worn in wading about in the mud of the marshes. The women also wore a cape or, more properly speaking, a blanket, made of shredded tule or of sage-brush bark, or of a combination of the two. Where the wokas grows close in shore, and where the water is shallow and other conditions such as a moderately hard bottom are favorable, the women often drag about canoe-shaped baskets or rafts, as they might be called (pl. 19, fig. 3), into which the wokas is gathered. The weight of the wokas of course sinks the basket down partially below the surface of the water, but it always manages to keep sufficiently above water to prevent the wokas from floating away.

Another special implement used in harvesting the water-lily is the spoon-shaped basket shown in pl. 13, fig. 2.[12] After the dehiscence of the pods of the water-lily the seeds with their coating form a mucilaginous mass which floats on the surface of the water. This mass is scooped up with the spoon and placed in a basket in the canoe. These seeds, called spō'kwas, are kept in water until used, since they lose their flavor if allowed to dry.

Another use for tule is in the making of rafts. While the dug-out canoe above described was the chief means of traveling from

[12] See also Coville, *op. cit.*, pl. 8.

K 285
M K 285 411
M K 291
M K 285 222
M K 501
[726]

5: Barrett E-5 (1907) 1910
NR10 Klamath NR10
Modoc NS17

MK 501 [726]

place to place, a tule raft was sometimes used, particularly by war parties. Several large bundles of tule, sometimes two feet in diameter and eight or ten, or even fifteen feet in length, were lashed together to form a raft. It is said to have been propelled by lying down along the edges and really swimming the raft by dipping the hands into the water with a motion similar to that used in paddling.

MK 285 415 [262]

One of the most characteristic features of the culture of the region is the flat triangular platter made of tule and used for serving food, particularly broiled or otherwise cooked fish and roasted meat. Such trays are shown in pl. 13, figs. 1, 4, 6, and vary greatly in size. Circular baskets of coarse tule, such as that in fig. 3 of the same plate, are more rarely found. Occasionally they are bound about the rim with a hoop. More or less flat trays of several other forms are also used. One such tray is shown in fig. 5 of the same plate.

MK 285 415 222

Though not used at the present time, a tule sack was formerly made for the transportation and storage of wokas. This sack was made of unsplit tule, but was of sufficiently close weave to prevent the wokas from running through. These sacks were sometimes made so large that when filled with the wokas seed, which is comparatively light in weight, they were so heavy that a man of ordinary strength, or a woman, would not attempt to carry more than one at a time.

MK 285 [171]

There are several forms of rigid baskets made with willow or other sticks, particularly the conical burden basket (pl. 16, fig. 3) which was used largely in gathering foods such as wild plums; and the flat, more or less triangular, openwork basket with a handle (pl. 16, figs. 1 and 2),[12] used as a sieve and as a grater as well as a general receptacle. In the loop handle this basket differs from most of those of similar form found in various parts of California. It is used for sifting the wokas after drying, the seeds passing through the interstices of the basket, and separating from the larger fragments of the pods. Also camass, ipos, and other roots and tubers are rubbed on this basket in order to grate off or scrape off the skin of the tuber. In addition to being made of round willow stems, these baskets are also made of the split roots

[12] See also Coville, *op. cit.*, pl. 8.

Most Klamath live in one or another of the several towns and settlements on the reservation, or else they have settled elsewhere, in Portland, Salem, Eugene, in California, in Alaska, in the Midwest, or along the Atlantic seaboard. In 1955 the Tribe had 2118 members, and of these 40 percent lived away from the reservation (Stern & Swanson 1960). Partly because of the recent progress of the termination of federal supervision of the reservation, by this date the percentage of members residing off the reservation has probably increased. In fact, for years there have been numerous "tribal members" with no experience whatsoever of reservation life.

Throughout the years of White contact inter-marriage and inter-breeding have been frequent. Today, more than 70 percent of the Tribe's members are, genetically, less than one-half "Indian," and less than one sixth are "full-bloods." Many are indistinguishable in appearance from their White neighbors, as most are not easily distinguished in dress and language.

The isolation of the early reservation period was soon removed by the influx of White settlers, who at first took up farms and started towns near the fringes of the reservation. Through inter-marriage and through the consequences of allotment of land to individual Klamath, many Whites were soon residing within the reservation's boundaries, either on the lands of a spouse, or on land bought or leased from tribal members. Another source of change were the ever present efforts of Agency officials to make over aboriginal ways, and later, the rapid growth of the lumber industry and the development of full fledged frontier communities were also important sources of acculturative influences. In quick succession the Klamath experienced a period of armed conflict (the Modoc War of 1872-73), a religious revivalistic movement such as that which swept the plains area, extensive governmental planning and intervention, the allotment of land in severalty, and a growing participation in the cash economy. Because aboriginal Klamath values had stressed achieved status for those who worked to accumulate wealth and property, for some Klamath the early period of contact provided increased opportunities, and there was a group of men who for a time were effective entrepreneurs. It was through such personal efforts and through the "easy money" had from private sales or the leasing of agricultural lands, from pro rata shares of boundary settlements, and from per capita payments for sales of tribal timber that the Klamath made the transition to a money economy.

The participation in and contribution of the Klamath to the economy of the region is a significant point of interchange between Klamath and White, and one with many ramifications. In considerable measure, the local timber industry prospers or slumps, depending on the allotted cut in the tribal forest. Similarly, local merchants are somewhat dependent upon the assured income of tribal members, as they are upon the purchases of mill workers, fallers, and cat-skinners. The major town on the reservation, Chiloquin, obtains the largest share of its revenue from sales at a municipally owned beer-hall and from the fines and forfeited bails paid by visitors to the city jail, both of which establishments are patronized largely by Klamath.

In other aspects of community life the participation of Klamath is perhaps best characterized as that of passive spectators. Many Klamath have come to have a sense of being aliens in the heterogeneous local culture, although there is a small assimilated minority.

Thus Klamath may interact as equals in card rooms and pool hall, and are met with a stereotyped "friendliness" in interactions in stores and on the street. However, the great majority live in intimate interdependence separate from the main currents of White social life. White ethnic exclusiveness is reflected

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

175 622 Alexander S. Taylor has the following passage in his "California Farmer" of June 22, 1860: "Cumtukus, Lalacks, Schonches, and Tertupkark are names of chiefs among Klamath Lake Indians of the Oukskenah tribe. The big Klamath Lake is called Toakwa." Except the first, the above head-men were all identified in the Dictionary with the well-known names of Lelékash, Skóntchish (a Modoc chief) and Tatápkaksh. Cumtukni, who died about 1866, is mentioned by Stephen Powers as a great orator, prophet, and rain-maker.†

175 648 726 Whether the two incursions made upon the Klamath Lake people by the Rogue River Indians of Tinné lineage, across the Cascade range, of which detailed accounts were furnished in our Texts by Dave Hill, took place about 1855 or earlier I have not the means of ascertaining. The Lake tribe were not slow in inflicting vengeance upon the attacking party, for they crossed the mountain pass and fell upon the camps of their enemies, making sad havoc among them.

Frequent disputes and encounters occurred between the two chieftaincies and the *Shasti Indians* around Yreka, California; but the warlike qualities of the latter were often too strong for the aggressors, and the conflicts were not very bloody.† With the Pit River or Móatwash tribe the matter was different. They were not, like the Shasti, possessed of the warrior spirit, and therefore had to suffer terribly from the annual raids perpetrated upon them. In April and May the Klamath Lakes and Modocs would surround the camps, kill the men, and abduct the women and children to their homes, or sell them into slavery at the international bartering place at The Dalles. Some of these raids were provoked by horse-stealing, others by greed for gain and plunder, and the aggressors never suffered heavily thereby. When they began is not known, but the treaty of 1864 000 put an end to them. The recitals in the Texts, pages 19–27 and 54, 55,

* Overland Monthly, 1873, June number, page 540. His appearance had something fascinating for the Indians, and some are said to have traveled two hundred miles to consult him. His name appears to be Kúmétakni="coming from a cave," or "living in a cave."

† One of these fights took place between the Shasti, Modoc, and Trinity River Indians for the possession o an obsidian quarry north of Shasta Butte, mentioned by B. B. Redding in American Naturalist, XIII, p. 668, et seq., and Archiv f. Anthropologie, XIV, p. 423.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

É-UKSHKNI SHÉLLUAL WALAMSKÍ'SHASH.

*539 FIGHTS BETWEEN KLAMATH LAKE AND ROGUE RIVER INDIANS.

173
726
727

GIVEN BY WAWÁLIKS, OR DAVE HILL, SUBCHIEF, IN THE KLAMATH LAKE DIALECT.

Lap'nî' sha shéllual Walamskî'sas É-ushkni. Tîná sha luluágsla
Twice they fought the Rogue Rivers the Lake tribe. One time they enslaved
tû'm, tínatoks a ká-i luluágsla, puedsă'mpĕli sa hû'nk.
many, but the second time not they made slaves, put to flight they.

Tîtná É-ukskní ktaklî'sh géna Wálamaí; tsúi slăá tû'ma tchî'pksh.
The first time the Lake tribe arrayed for war went to Rogue River Valley and found many encamped.

Tsúi gakiámna tchî'sh (nî'shtăk gákiamna), tsúi nî'lka, tsúi Wálamakní
Then they surrounded the lodges (the same night they surrounded) then it dawned, and the Rogue Rivers
papátkal shûshû'dshapĕlish. Tchúi É-ukskní shuî'lpka, tsúi tî'ntkal sa,
rose from sleep (and) built their fires again. Then the Lake men laid themselves on the ground, then started up they

yõ'ta sha, tchúi ngă'-isa tû'm Walamskî'shash, lákiash a sî'ûga; "Taktáklî"
shot they, and wounded many Rogue River Indians (and) the chief killed "The Red"

tchî'huk sä'satk Wálamakní lakí. Tsúi sa nelî'na lákias hû'nk, nánzatch
so was called the Rogue River chief. Then they scalped chief the some others
sha nelî'na; tû'm tánkt hushtchóka sa, lúluagsla tû'm wéwanuish ndénd-
they scalped a good many killed they, made slaves of many women chil-

gan's tchî'sh. Tsúi gépgap'l É-ukskni, tsúi gatpampĕlí sa; tsúi sûkû'lki
dren also. Then withdrew the Lake men and home went they, afterwards they assembled

yákanuapkuk lák hû'nk, tsúi sa yä'ka, tsúi sa wálas tsî's täwá lák ipmă'-
for dancing over the scalps and they sang and danced and they a pole also set up the sticking on

tsank, tátzĕlam tálaag tû'shtoks gakî'ma sá-atchûk. Túnepni sá-atsa
its top, in the midst just of the place where they moved in a circle scalp-dancing. Five (nights) scalp-danced

sa nî'shta, gä'tak hû'nk sa lû'luags wä'k shnû'shnĕzank shnîkshû'lza
they all night finally them they slaves by the arms seizing forced to dance

lóloks wiggáta
fire close by.

173 Tîtná lû'ks t'shî'n spû'ntpîsham; tsúyuk gúikaka gä'mpĕle. Tsúyuk
*539 Some (other) time a slave grew up in the power of his abductors, then escaped (and) returned. Then he
726 sapíya gatpámpalank, tsúi sas hû'k ä'pka sayuáktant hû'k käíla gíug.
made disclosures after getting home, and (his tribe) that man brought well acquainted this with country being.

Tsúi gátpa tumî' máklaks Mbû'saks-sáwals tsiäls-hă'mi, tsúi gákua Kóke,
And arrived many Rogue Rivers to the "Obsidian-Place" at salmon-time and they crossed Will-so-ne River,

tsúi gákiamna látchas. Kă'gi hîhassuaks tánkt; géna sa nánuk Ă'-uksi
and surrounded (the lodges. There were no warriors (there) that time had gone all of them to Klamath Marsh

*539 173 726 gĕlédanktsuk Yámakisas. Tapî'ta sha gátpa Wálamskni tchî'shtat. Tsúi
to bid welcome to Des Chutes River Indians. Afterwards (they) came the Rogue Rivers to the camps. Then

nē'lka: tsúi sa gû'lkî, at sa senótank. Tánkt hushtsóḵa; tû'nipni hak
it dawned, then they attacked, now they fought. That time they killed (some); five only

máḵlĕka Nî'laksknî tánkt, tsûi hû'k sa senótank kpû'tsampĕli sas kiklō's 3
were encamped men from Nilakshi that time, and these they fought, put to flight them in their war-fury

hû'k tû'nepni. Ḵá-i hû'nk vû'sa tumá máḵlaks kakaknólatk gíug.
these five men. Not they feared many Indian (foes) elkskin-cuirassed being.

Tsúi gátpampĕli nánuk E-uksknî' hûk, at sa haítsna Walamskî'sas.
After this returned the whole Lake tribe, now they pursued the Rogue Rivers.

Tsúi sa släá hû'nk tû'nipnis híhassuaksas, tsúi sa wû'la hû'nkiast tû'nipäns, 6
And they met these five men, and they asked those five men,

kát hûk tánkt máḵ'lĕχa: "tatátuk máḵlaks gátpa?" Tsúi huk sä'gsa nû
who there that time had encamped whereto the Rogue Rivers had gone? And replied I:

"ḵá-i nî vû'ssa; shawígank gäká nî mû'msh tumî'." Tchúi nî ná-ash gî sa-
"not I am afraid; in my fury start out I (even against) a large number." Then I so spoke to

walinä ash gé-u: "gäkán a nä't! û'tch nä'lsh hushtchō'ḵtgî! gekuánapka 9
follow-fighters mine: "will start out we! never mind! us they may kill. I will proceed

kaní!" A nä't gä'ka, at nä'lsh sha ngé-isha, tsúi nát shawî'ga ká-a,
outside (our camp)." And we proceeded, now us they wounded, and we became furious very,

tsúi nát kpû'dsa hû'nkiash Walamskí'shash.
and we drove back those Rogue Rivers.

Tsúi vûssá nä'lsh, ḵoḵä'tat gewá sa, udodámkua sa; tsúi sa sä'ksa 12
Thereupon they took fright at us, into the river leaped they, swam over they; and they reported

ná-ast hû'ksa tû'nepnî. Tsúi É-ukskni ná-asht gî: "haítsnat sas pä'n,
thus (to us) these five men. Then the Lake men thus said: "pursue ye them once more,

hushtchóḵtat haítsnank." Tsúi sa penō'dsa, tsúi nánka gaggiáha penō'-
kill ye (them) pursuing." And they pursued, and some kid themselves before the

dsasam, tiä'mishtka tsúi nánka hátkak tsóḵa, nánka toks gä'mpĕle. Ngeísätk 15
pursuers, by starvation then some right there perished, some however returned home. Wounded

hû'nk sa shléshla tsóḵapks tcha.
(one's) they found dead ones also.

Tchíssa Walamskísh séllual tîtná a. Ḵá-i sa tuá síúka E-ukskî'sas,
In this manner (they) the Rogue Rivers made warfare at one time. Not they any killed Lake men,

[727] tánkakak siúka wewalä'ksas k'mutchápkas tchî'sh. At gä'tak nî sáyuakta, 18
only a few (they) killed old women old men too. That is all I know

hû'masht sä'llual Ä'-uksknî Walamskî'shash; ḵá-i tatá lû'luagsla Ä'-ukskî'-
how fought the Lake tribe against the Rogue Rivers; never they made slaves of the Lake

shash wuinî'χiank sellólok nánukash-käflakni, É-uksknî pî'la lû'luagsla
tribe conquering by war those from tribes all-around; the Lake men alone enslaved

nánukash-kî'sas gä'nta käflatat, ḵá-i tatá yuyálks-sîtk sû'ta máḵlaks 21
all surrounding Indians in this country, never sorry-alike rendered the Indians

Ä-ukskî'sas.
the Lake tribe.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

173 Sá-adas tsí's Moatuásas tsí's ûdúyua, Sastiásh tsis Walamakí'sh tsis
The Snakes too, the Pit Rivers too (they) whipped the Shastis too, the Rogue Rivers too,
*539 Mókeash tsí's ûdúyua Á'-ukskni. Wäitängí'sham tsí's tí'tatna tĕnéska
726 the Klamaths too whipped the Lake tribe. From the Warm Spring Indians also at various times took away
3 wáts É-ushkni.
horses the Lake men.

NOTES.

[124] 16. Dave Hill took part himself in one of these skirmishes. His historical accounts are all given in the conversational style, which almost throughout substitutes the simple *s* for *sh*. I have not been able to determine the exact dates of these Rogue [175] River raids; but they must have occurred before the end of 1855, when the Oregon war broke out, for after its termination most of the Rogue River Indians were removed from their old homes to the coast reservations of Northwestern Oregon. The raids occurred in the early youth of Dave Hill, who was born about 1840; so they may be placed between the years 1848 and 1855.

173 16, 2. tínatoks forms antithesis to tína of the preceding clause. The literal
*539 meaning of both is: "one time . . . . . the other time."
726 16, 3. Wálamsi. The suffix -i, -í, is the adverbial particle hí, and forms a *locative*
19 *case*, mainly found in local and topographical terms, as in Yámsi, Kakágosi, Ktsíwashi; also in a few generic nouns designating localities, encampments, mountains, etc.

16, 5. shûshô'dshapĕllah. The suffixed -sh is the pronoun sha, *they*, and in this suffixed form also appears as -tch, -s. This verb stands in the distributive form; shúdshapĕli, to rebuild a fire, being the absolute form.

16, 7. nánatch, for nánya tchish, "others also".

16, 10. yákanuapkuk, verbal causative of the future of yákna. The forms yä'kna, yä'ka, yékna, yéka, are preferable to yákna, yáka.

[727] 16, 11. sá-atsa. It is a common custom among western, and some eastern, wild tribes to force their captives to dance in honor of the victory gained over their own tribe. This is done especially during the scalp-dances.

16, 14. Titná lû'ks, etc. Here begins the account of a raid made by the Rogue River Indians upon the Klamath Lake settlements. It may have occurred one year after the raid previously narrated.

16, 15. sapíya, etc. After escaping, he informed his own countrymen of all the local conditions of the Klamath Lake people and their country, and used all his topographical knowledge in guiding their warriors to the attack.

17, 1 and 2. Tsúi nĕ'lka. Indians and uncivilized races in all portions of the world begin their raids upon the enemy before dawn, or at the earliest appearance of daylight.

17, 9. gäkán and gekunánapka, inflectional metathesis for gäkná and gekánuapka.

17, 14. hushtchô'ktat for hushtchô'kat ät, ät (*ya*) being repeated twice.

17, 16. tsókapka tcha is a contraction from tsokápkash tchí'sh a.

17, 17. Tchíssa, for tchí sha: thus they.

17, 20. sellólok: synizesis of the longer form shéllualuk, shellualúgn: through fighting.

17, 21. yuyálks-sitk, abbreviated from yuyálkish-shítko, looking like persons mourning over their lost companions, or made sorrowful by bondage to Indians of a foreign tribe.

É-ukskni séllual Moatuáshash.

173 *539 726 727

PIT RIVER INDIANS RAIDED BY KLAMATH LAKE WARRIORS.

Given by Dave Hill in the Klamath Lake Dialect.

E-ukskni títatna séllual Sástias; tsússak toks séllual, tû'm hû'shtchoχ
The Lake men not often warred against the Shasti; continually how-over fought, (and) many killed

Móatuashash. Ä'-ukskni lû'luagslats tû'm nánuk skō'-hs. K̲ä-i hû'k
Pit River men. The Lake men enslaved also many every spring-time. Not (are) they

k̲i'llitk, ká-a wō'sēs shläō'tak Ä-ukski'sas tí'nsna, k̲á-itat sa nellī'nat 3
bellicose, very despondent at the mere sight of Lake men they ran away, never they scalped

hû'stchok̲-huya hak sa; tû'm tát sa hustsók̲a Móatuash. K̲á-itata sí'ukat
killed only they; many then they killed Pit River men. Never massacred

Ä-ukskísas Móatuash.
the Lake men the Pit Rivers.

Wawáliks lupí' shéllual Moatuáshash.

DAVE HILL'S FIRST FIGHT WITH THE PIT RIVER INDIANS.

Kitchkánin tánkt nû géna sikĕnitgí'k pí'la úyamnatk. Tsúi nād 6
Being a boy I that time I went a small pistol only carrying. And we

É-ukskni gelō'la pá-uk K̲ok̲áksakshi, nā'sh nā'ds Bóshtin tû'la. Tsúi
Lake men dismounted for repast at Little River, one with us American (coming). Then

hishtchákta hátakt; wáts mbá-uta na-ä'nam; sawíka híshuaksh hunkánti
they had a contest there; (one man's) horse was wounded by another (man); became angry the man thereat

wátch m'na mbá-utisht, tsúi hushtópakta sha lóloksgísh: tchí sha hátokt 9
horse his having been shot, and pulled out they (their) guns: so they there

gelō'lank shewátχastka. Tsúi géna, tû' pē'n mák̲lĕχa sha, tsúi sa mbû'-
dismounted about noon-time. Then traveled, far again camped they, then they in the

sant géna pä'n, tsúi sa mák̲'lĕχa Wû'ksalks, tsúi sa pä'n géna mbû'sant,
morning travelled again, and they camped at Wókas-Place, then they again went on next morning.

tsúi pä'n sa mák̲'lĕχa Tiûnō'lsh; gítaks p'laíkishtka sáppăsh. Tsúi sa 12
and again they encamped at Tiunólsh; then (was) near culmination point the sun. And they

kákta, tsúi sa mû'lua lí'tχi, tsúi sa psín géna, ní'shta sha géna
held siesta, then they made ready in the evening, and they at night travelled, all night they went on

tûkláktsnank.
stopping at intervals.

Tsúi mbû'sant shläá Móatuashash tchī'pksh, tsúi gû'lki nād, tchúi 15
And next morning we saw the Pit Rivers encamped, and attacked we, and

tí'nsna Móatuash, vussō'k sas tillí'ndsa wéwanuish; tsúi sa lû'luagsla.
ran away the Pit Rivers, frightened them they abandoned (their) women; then they (them) made slaves.

173 Nā'sh nî lû'gsla snawä'ds. Shlä'popkan hátakt shänótanksht ndánni
One I captured female. Noticed I there engaged in fighting three
*539
726 hîhassuaksh Móatuash; É-ukskni toks lápik. Tsúi wigábănî shenótank-
men Pit Rivers; Lake men but two were And a short while skirmished
727
3 húya shash, tsúi kä'ktsna sha, tsúi hō'pelitsnank ámbutat géna; kú-idsi
with them, then fired they, and dodging missiles into the water went; impracti-
cable.
ámbu hátakt hîuhiuatk. Tsúi nîsh ká-a kä'dshîka, tsúi nî kakî'dsapĕle, at
the water there giving way. And me greatly it fatigued, and I went by turns,
tchúi kĕlĕ́wi; tû' géna Móatuash k'läwîsham at. Tsúi É-ukskni gä'pgapĕli
then I made halt; away went the Pit Rivers when (shooting) had ceased. Then the Lake men returned
6 kábhiank tchípkash wéwanuish, tsúi sa shläá yástat lî'ukaipksh. Tsúi sa
looking out for the assembled women, and they found (them) in the willows crowded. And they
shuû'shnχa, nû'ts nāsh shnû'ka, tsúi gepgápĕli É-ukskni ká-i shash tuá
seized them, I also one took, then withdrew the Lake men and of them none
shlît, Móatuashash pî'la sa sîûga tánkak.
was shot Pit Rivers only they killed a few.
9 Nāsh sĕ'gsa tánkt É-ukskni sûkō'lkipăluk. Tsúi Tiunō'leshtat mák'lak-
All of us ordered then the Lake men to reassemble. Then at Tiunolah they camped
pĕle, tsúi sa pä'n shnikshō'lχa lû'luags hátakt maklaksksáksi. Tsúi
again, and they also made dance each slave there before the Indians. And
gépgapĕli sha mbúsant, tsúi sha Móatak máklakpĕle, tsúi hátokt maklaks-
went away they next day, and they at Modoc Lake encamped, and just there Indians
12 ksáksi gûkî'kak lúluags. Ká-i sa hû'nk haîtchant; unák tā'ds mû'luapĕle
(away from) ran away captives. Not they them pursued; early however got ready again.
Tsúi sa guhuáshktcha, tsúi sa gelō'la Kokä'ksaks; tsúi sa sakatpampĕlé-
And they started out, and they dismounted at Little River; then they wanted to perform
astka gi: "Kálăm málăm tidsî' wáts gi, hû'k āt lupî' gátpampĕli-uapk!
a race; "To whom of ye fleet horses are, those ye first shall return home!
15 kslî'utākiank āt génuapk!"
faster (than we) ye travel!"
Tsúi sa géna, tsúi luĕlualχ nánka wátch, nánχatoks gátpampĕle
Then they went about, and gave out some horses, some others returned
É-uksi lî'tχt. Tsúi sa tchía gátpampĕlank, tsúi gé-u gúikak hû'k lû'gs
to Klamath Marsh at night-fall. Then they stayed (there) after return, then by me ran away the slave
18 spunî'sh; ná-ens hissuáksas spunî'n hû'nk. Tsúyuk hunkĕlámskni gúikak,
the transferred one; to another man I had given her. And she from his lodge ran away,
nánχatoks sa éna Ampχä'ni sésatui tchû'k wátchat; tsúi sa î'tpa tû'm
but others they brought to the Dalles, traded (them) there for horses; and they brought many
wátch hû'nk lû'gs sesatuî'tkuk.
horses those slaves having sold.
21 Tsín sáyuakta tî'na Móatuashash séllualst É-ukskni.
Thus I know (how) once with the Pit Rivers fought the Lake men.

WAWÁLIKS TAPÍ' SHÉLLUALSHA MOATUÁSHASH.

173
*539
726
[411]

DAVE HILL'S SECOND FIGHT WITH THE PIT RIVER INDIANS.

Ná-äntka skō'shtka nû géna; tánkt nté-ish nî î'-amnatk géna lóloks-
Next spring-time I set out; then bow and arrows I carrying started a ri-

gish tchîsh. Tû' nād máklĕχa; tsúi nád hátokt mû'shmûsh lúela, Bóshtin
fe also. Far off we camped; and we there an ox butchered, an American

tpä-ók nā'lsh hishtcháktnuk Moatuáshash. Tsúi nat shenotankákska hátak. 3
inviting us, for he had become angry at the Pit Rivers. Then we almost fought there.

Nánka tchîllúk Nûshaltχagakî'shash kaknō'ls tĕméshka; nāt hûnkantí
Some men siding with the Head-water-Modocs cuirasses abstracted; we thereat

sawíkank lā'p nat kaknō'lsh shlétχa. Tsúi nat ká-i hû'nk slé-ipĕle
getting angry two we cuirasses took away. And we not them returned

ne-uχálp'lîsh gî'ntak lákiām E-ukskî'sham; tsúi nat mā'ns-gîtk slä'-ipĕle. 6
the repeated orders in spite of of the chief of the Lake men; but we at last returned them.

Hû'masht nat hátokt máklĕχank; tchúi nat géna mbû'sant, tchúi nat
Thus (did, acted) we there while camping; then we traveled next day, and we

tû' máklĕka Mû'atak. Tsúi nat mbû'sant géna, tsúi nat tû' máklĕk'
over there camped on Modoc Lake. And we in the morning started out, and we over there camped

Tiunō'lsh. Móatokni nánka sá-ulantchna, tsúi sa ksî'ulĕχ kî'uks suawínuk 9
at Tiunolsh. Modocs some went with (us), and they danced a conjurer when examined

sas kánts sliuápkst: "hä slîuápkst, tchä mā'lsh ngátuapk ná'hlis"; tsúi
them who might be shot: "if ye will be shot, then to you will snap the bowstring"; and

lā'p ngáta ná'hlis. Tsúi nāt mbû'sant géna, tû' nat atî' géna lupî' nálam
two snapped bowstrings. Then we next morning started out, far we off travelled first our

hû'nk séllaluish gunî'ta. Tsúi nat waíta yaínatat télhapkank kmákok 12
war-expedition further. Then we passed the day from a mountain overlooking to spy

Moatuáshash; tchúi nat shläá tchî'pksh; kúitsant tchía ktáyat.
the Pit Rivers; and we saw (them) encamped; inaccessible they stayed in rocks.

Tsúi nád pä'ktgist gákiamna, tsúi gû'lki; tsúi nā'ts shläá Móatuash,
And we at dawn surrounded, then attacked (them); and us discovered the Pit Rivers,

tsúi wetō'li lalî'shtat; kokálam hûk pálkuish mûná tû. Hátokt gakáyapguk 15
and slid down the slope; of a river there (was) the dry bed deep-down. At that place entering the woods

nánχa Móatuash lî'wank i-ō'ta; tû'm shash ngä'-isha Moatokî'shash, Lank-
some Pit River men gathering shot (at us); many (them) they wounded Modoc men, Long-

Tsánash tchîsh slî'ksga nχak-ksaksî'na; ngä'-ish hû'k ngak-ksáksh
John also they came near wounding on head-top right there; bullet that on the head-top

ntî'kshtcha. Ná-ends tchîsh nû'sh shlín Móatokish. Tsúi nat lé wak ká-a: 18
grazed. Another too in the head was shot (a) Modoc man. And we (were) undecided very:

lî'wa hû'k tû mû'na sha lĕméwaliĕkshtat î-utíla; nánuk wéwansni hátokt
were crowded these down-below they driftwood-heap under; all women and all there

173 lî'-upka tû' mû'na. Tchúi ní tû' hátokt p'léntant tchî'wishksaksi gî; tchúi
were lumped together deep below. Then I just there above their camping-place who; and
*539
726 hátokt ní'sh a gisht': "Lä' a nat wák ka-á; lä' nat wák galdsawiá-a!" tsí sa,
there I while stayed: "Not we know what to do, not we (know) how to approach closely!" so they (said),

3 hátokt ní'sh gî'shî. Tsúi ní hû'tχî, tsúi láp nish nté-isalta hû'tχipsh. Tsúi
there I while was. There upon I leaped down, then two men at me shot arrows at me I leaped. Then

ní hû'tsna tû', tsúi ní hû'tpa hîhassuaksas hátokt lî-uká-ist hátakt tchúyunk
I ran over there, and I reached running the (Lake) men there collected there then

senótankash. Tsúi ní'sh sa läwä'-ûla hû'kuapksht kû'kalam palkuî'sham;
fighting. But me they not allowed to run across the river's dry bottom;

6 hátakt gunî'gshtant nánka Ê-ukskni lé-uptcha; senótank ktáyat lî'uptsank.
that spot opposite some Lake men had gathered behind; they were fighting rocks hiding behind.

Tsúi nish nánka: "ká-i gî; ká-i hû'tsa, shliuápka m'sh!" tsí n's sa
And to me a few: "Don't do it; don't run, they will shoot you!" so to me they

hátaktk. Tsúi ní: "hû'tchanuapk" tchí ní kî', "wiká an' gáldsuish sána-
there said. Then I: "I shall rush over" so I said, "closely I to approach I

9 hôli" tchín hátaktk "Ká-i kî'lank pî'la î-û'ta, tû'm at ngä'-isha; û'ts
want" thus I there said. "Not in quick succession they shoot, many are wounded; never

gint, shlî'tki nûsh!" tsín at gî. A ní hõ'tsnan at, tsúi nish kákî'ha, tsúi
mind, let them shoot me!" so I now said. Then I ran towards (them), and me they missed, and

hutapênõ'lshi n's náyêns Móatokni shlî'n pä'n núsh; tsúi káhaha shlî'shăm
after I had reached there running another Modoc was shot also in the head; and he ashed through his wounding.

12 Tsúi nat léwak nä'-ulêka, tsúi ní ná-astg: "hággi! t'sh ktîyuiakî'at!"
Then we were at a loss for arranging, and I so spoke: "look here! me lift up there you!"

tsî' ní gi. Tsúi ní'sh sha ktîwî'χi, tsúi ní ktsî'tsâ, tchúi ní gíta Moatuáshash
so I said. And me they placed on top, and I crept forward, then I there the Pit Rivers

ní télshapka wiká lî'wapksh; nánuk ní tíds shlä'popka shash. Tsúi ní
I perceived close by crowded in one body; all I perfectly well saw (of) them. And I

15 ktchigî'dsapêli tû' stîldsampêlók sas; tsúi ní: "ktîwalχat nä-éntch
crept back over yonder to report to them; and I: "post ye up another man

tchkash" tchî' ní gî. Ktchî'tpampălank shapíya sas, tchúi sa: "wák
besides" so I said. Having crept back I reported to them, and they: "how

haítch i gî!" tchi n'sh sa gî. Tchúi "ní nánukash shlä'shki" tchî' ní gî;
there is it?" so to me they said. Upon this "I all of them can see" so I said;

18 shapíya shash, tsúi sa ktîwî'χî na-ä'nds tchkash. Tsúi nat lä'p k'lê'ka, tsúi
I told them, and they lifted up another (man) too. Then we two were there, and

nat ktsî'ktsa, tsúi nat sas tû' shlä'popk, a ní ná-asht gî: "hágga shlä'k!"
we crept along, and we them down there perceived, and I so said: "let me shoot!"

Tsúi hû'k ná-as hátokt, tû'shtûk Móatuash lî'wa, nánuk sa hû'nk ngä'-is
And to one man there, where the Pit Rivers were gathered, all (others) to him (their) arrows

21 säwána, ná-adsiak hû'nk î-û'ta satslχámitk lû'paks. Tsúi tchín a ní
handed, none but he was shooting scratch-painted with chalk. And then I now I

173 shléwal lóloksgish, tsúi ní shlín hû'nk, kát hûk yū'ta, tsúi ndéwanga; tsí
*539 cocked (my) gun, and I shot him, the one who was shooting, and he fell; thus
726 tánkt at nat síuga hû'nkst.
at last we killed that fellow.

At hû'ksa líwatk tû'm wáltka tánkt. Tsúi Múatokni nánχa tû'mĕnatk 3
Now they, crowded together, much talked them. And Modocs some understood

Móatuasam hémkanks; tsúi hû'k tû'mĕna at Móatuasam wáltoks. Hû'k
of the Pit Rivers the language; and they understood of the Pit Rivers the discourse. They

shapíya nā'tch: "átĕnen gakáyōluapka, nen sa skuyokayō'la wewáni-
told me: "presently they will get away, they send out of the bush the fu-

shash; ná-asht nen wáltka." Tsúi gakayúluk É-ukskni shíshatχa 6
gitive; so they say." Then leaving the woods the Lake men picked out

wéwanuish, tsúi hû'k kí'nualk sa; nánχa huhashtlína kaítua shnû'kuk.
women, then went on the hill they; some quarrelled some having obtained.

Tsúi núts hămézχe: "shnû'kshtkan nā'sh siwák hû'nk ătí'nsh hûk lák gítk!";
And I too said: "want to get I one girl this long hair wearing!";

tsúi ní'sh sha ká-i wā'-ula. Tsúi ní ká-i sām wā'walsh shlín, tsúi hûk 9
but to me they not allowed (her). Then I not they exceeding shot, and she

nde-ukuā'lap'l; hû'nk n'únk shlín siwága.
rolled down (the hill); that I killed girl.

Tsúi tánkt at híhassuaks at tinkayúla, tsúi ní shlín pā'n nás hátakt,
Thereupon the (Pit River) men ran out of the wood and I shot another (man) there.

tsúi at nánχa tiní'χi. Shtá tok sa É-ukskni hashámpka; tsúi sas gawí'na 12
when some went up hill. Compactly they the Lake men encircled (them); then them rejoined

hû'ksa, kák at tiní'χi tsa, ndánni híhassuaks, nā'sh gitsgánīts hissuákga.
those, who just had gone up the hill, (viz:) three men, one young also boy.

Tsúyunk vû'ssa É-ukskni, tsúi hû'k Móatuash ti'nzansha; tû' atí yaínatat
Then were frightened the Lake men, as the Pit Rivers ran out of the circle; over-yonder to the meadow-tales

tûshtámpkank ă-óho-uátchna, tsúi shnûshnáta. Tchúi ní nû hû'lipĕli, tsúi 15
coming near they hallooed while running, and built fires. Thereupon I I entered again (the ambush), and

ní hōpĕlánsa, tsúi ní hupáklĕχa láp'a híhassuaksas. Tsúi ní'sh hû'k
I followed up (the dry creek), and I encountered two men. And at me they

lápukantka shlatámpk, tsúi nā's téwi, káhhia n's; wiggá n's hû'nk káihha,
both at a time drew the bow, and one shot, (but) missed me; by a hair-breadth me he missed,

ná-ăns tsí'n shlín nepní'ni nguldshótan, nté-ish tchish nχă'wa. Tsúi 18
the other man then I hit, about the head I struck (him), the bow also broke. And

gútalχa hûk ngă'-ish tókstala; tsúi ndé-ulχ. Náshtoks hukáyapk, tsúi
entered the bullet in the navel; and he fell. The other rushed into the thicket and

ti'ntpa sa É-ukskni tánkt, tsúi sa hû'nk síuga kándan hû'nk shlín. Tsúi
arrived (they) the Lake men at last, and (they him killed whom I had shot. Then

hû'k nā's hukáyapk mā'ns hû'k tchakáyank i-û'ta; tsúi sa shlín tû'kni 21
the one who went into the woods far some time (he) sitting down was shooting; then they shot (him) from

173 p'lä'ntankni kínshakpkank. Tsní'pal sa shlín; ná-äns shlín, hû'k tchaká-
the hill-top pointing gaze downward. In the shoulder they shot (him); another (Lake) man he had shot, he who was sitting in the
539
726 yan, wä'k E-ukskí'shas.
woods, in the arm a Lake man.

3 Tsúi nat at gä'tak, a nát sukû'lkip'l' tû'shtok spuká shlí'tk É-ukskni.
After this we ceased (shooting), and we reassembled where lay a wounded Lake man.

727 Nátak hû'nk hí'shlan Móatuashash ksápok; láki ngû'mshka ngä'-ish hû'k.
758 Ourselves him we shot at each other, a Pit River man thinking (him to be); (his) forehead had fractured bullet the.

Tsúi nat wátsat shutä'la má-i skû'lhash pet; tsúi nat ksä'lapk hû'nk shlípks;
Then we upon a horse prepared a tule-mat ambuscade-bed; and we lifted into (it) that wounded man;

6 kayúds hûk klä'kat. Tsúi nat guháshktcha shewatχû'lsi; tsúi nat gä'-ûna
not yet he had died. And we started out in the afternoon; and we slowly

géna hû'nk ngä'-isapksh ä'nok ndánna: nās nû'sh shlí'tk Móatokni
went on them wounded carrying three (men): one in the head wounded a Modoc

ngä'-ishtka, náshtoks wä'k shlí'tk hû'mtsantkak, náshtoks hû'k luluksgä'-.
by an arrow, another in the arm shot in the same manner was, another one this with a

9 ishtka, kánda nat hû'nk wátsat shutä'lank ä'na. Tchúi nat mák'lakp'l'
gun, whom we upon a horse imbedding brought. And we camped on our return trip

hí'uhiush tχúlamta.
of the marsh westward.

Tsúyuk pä'ktgish lû'pia wénga; tchúi nat mbû'sant at ksí'utakiank
Then they daylight before died; and we in the early hours now fast-going

12 gépgapēle, láp'ni hak gátpampēle É-uksi. Nā'sh nat hátaktak kókĕlam
returned, in two days from there we returned to Klamath Marsh. One we right there of river

utú'ldsanuish wigáta gáwal híssuaks; tsû'tskam snû'lash sākälalō'nank
the dry bottom close by found a man; squirrel's a hole having covered up

kshû'sha taluálχan. Kăbatχō'le sa, tchúi wétta híssuaks kăbatχō'lsham;
he lay inside lying on back. Uncovered they (him), then laughed the man while they uncovered him;

15 tsúi sa shpí'tkal, tsúi sa spû'nshua wikáhak; tsúi sa nánka Ă'-ukskni
and they raised (him) up, and they took (him) to a short distance; then some Lake men

lûgsálshtkak, nánχa síukstkak (lä'witchta sha mû'ns lû'gsalsh), nánχa
make a slave wanted, some wanted to kill (not wanted they an adult man to enslave), a few (were)

mä'sa nát staínas hishlá-uk. Tchí nánχa gí'ank síukshtka; tchúi sa síuka,
sorrowful (of) at heart to have shot at companions. Thus some saying wanted to kill (him); and they killed,

18 at kléka hûk. Wák tchíhuk pä'tch gítk! stíkshui-shitk hû'k tutí'la stákēlins-
and died he. How so (curious) he feet had! bootel-like they projected as the

ksaksi. Tsíssa hû'nk hátokt tánktĕ nát hû'nk tatátĕnat sukō'lkip'l spû'ks-
heel. Thus they at that place when we that time we formed a crowd where the

ksaksi, tánkt sa hû'nk gáwal kíkaskánkatk.
man lay, then they (Pit River men) found while walking about.

21 Tsí ní tamĕnō'tka tiná tapí' a ní tchúi tánkskni ká-itata gĕ'nt
Thus I was out there once for the last time, I from that time never went

173 shatchō'lgi, to contract the half-opened hand or fingers. Compare also: shatχā'dsha,
*539 shátuaχa, shátĕlakish.
726 23, 6. gakayúluk refers to the women, not to the Klamath men. These latter retired with the captured females to the top of a hill, to secure themselves better against further hostile attacks. shíshatχa, distributive form of shíatχa.

23, 11. tinkayúla. The Pit River men ran out of the timber to flee from further attacks, and some ran up the steep bank from the dry river-bed. While they did so, the Lake men surrounded them and completely closed the circle (shtá hashámpka). Nevertheless, some of them managed to break through the intervals; this frightened the Klamath men, and then the other Pit Rivers also escaped towards the hills.

23, 12–14. The three men and the boy who went up the hill belonged to the Pit Rivers. The Klamath Lake warriors were so surprised at their sudden return to their surrounded companions, that the Pit Rivers had an opportunity to escape during the confusion.

193 196 24, 4. Nátak. The sentence has to be construed: nátak híshlan hû'nk, Moatuáshash hû'nk ksápok. "None others but ourselves shot at him; though he was one of our men, we thought him to be a Pit River man".

24, 4. láki. He had been shot in the eye-bone.

24, 6. klä'kat stands for klä'ka at; cf. 28, 12. gátpant for gátpna at.

24, 6. shewatχû'lsi: for shewatχō'lash i, or shewatχō'lish i; the i appearing here not as a local, but as a temporal case-suffix. shewátχa, *noon*; lit.: the day divides itself in two; shewatχō'la, *afternoon*, the day has divided itself in two *a while ago*.

24, 8. luluksgä'-ish, uncommon form for lúluksgish, lólokagish, *rifle*, *gun*, lit. "fire-maker".

24, 17. síukshtka stands for the full form síukshtka gi.

24, 18. tutí'la. By inadvertence the distributive form is used here instead of the absolute form tuíla, for the Pit River man spoken of had an abnormal fleshy excrescence on *one* foot only.

25, 1. shéllualshuk: he means fighting with the Pit River Indians.

25, 1. ndánnitaksni, incomplete grammatic form for ndannitánkshni.

25, 2. kínka-ak i, only a few; meaning females of the Pit River tribes.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

173 selluálshuk. Ndánnitaksni tamĕnō'tka; tiná nat kâyak shenótankatk,
fighting. Three times I was there; once we not at all were fighting.
539 kínkák i nat lúluagsla. Tchín at nat at gä'tak ndáni táměnotk.
726 few only there we enslaved. So I, when we quit (fighting), three times had been there.

NOTES.

[197] 19. The long and fertile valley of the Pit River, an eastern affluent of the Sacramento River, is inhabited by several tribes of Indians who speak dialects of the same language family. Of the peculiarities of these tribes, Stephen Powers has given the first comprehensive sketch in the Overland Monthly, 1874, pp. 412–416, and in Contributions to North American Ethnology, vol. III, pp. 267–274. The various tribes greatly differ in their physical and mental qualities. The Pacamallies, on Hat Creek, at the lower end of the valley, were much dreaded by peaceable travellers on account of their sudden attacks from an ambush. The Indians in Big Valley are a fleshy, stout, and physically well-made people, while the Hot Spring Valley people has become deteriorated through prolonged national misfortune. Against both of these the slaving raids of the Klamaths and Modocs were mainly directed.

[721] [567] [727] 19, 2. The raids were undertaken by the Klamaths and Modocs just before wókash-time; that is, in April and May. They had no other purpose than to make slaves of the females and children of the unwarlike, poor, and suffering Pit River Indians, and to keep them either at their homes or sell them for ponies, provisions, beads, etc., at the Dalles to the Columbia River tribes. Adult men were not enslaved, but killed outright if captured. Similar instances of suppression of weaker tribes of the West by warlike Indians who were their neighbors are those of the Kayuses on Middle Columbia River, of the Yuki between Sacramento River and the Pacific Ocean, of the Húpa on Trinity River, Cal., all of whom were, at the advent of the whites, the terror of the districts surrounding their homes.

[648] 19, 3. shläótak for shläóta ak; the Pit Rivers ran away at the *mere sight* of the Klamath men; ká-i tata siúkat, the Pit Rivers never killed any Klamath men. Both statements are exaggerations; Hill's own account and Toby Riddle's biographic notice tend to prove the contrary.

[727] 19, 3. nellínat, or nell'nat. When they had killed an enemy, they did not follow the custom of the Oregonians of taking the scalp. This custom is not found among any of the Central Californian tribes.

[193] 19, 4. hû'stchok-huya; by the suffix -huya, -uya, the action of the verb is shown to take place at intervals, or in a small degree. "They did only little damage by killing or massacring." Cf. shenótank-huya, 20, 2, and -uya in the "List of Suffixes".

[196] 19, 4. tû'm tát sa. Change of the subjects introduced by the pronoun sha, sa, in consecutive sentences, is sometimes observed, as here and in 19, 16; 20, 3. Hill often uses sha when speaking of the Klamath Lake men, where nat, *we*, would be more appropriate.

[193] 19, 6. Kitchkanin nû for kitchkáni nû (or nî) nû. Pronouns and particles are repeated quite frequently.

19, 11. Wúksalks is a camping-place distant about six miles from Linkville. It was not possible for me to obtain definite information about the trail followed most generally in those raids, but Dave Hill said that from there they went due south. He

173 was born about the year 1840, and since he was a boy then, carrying only a pistol, this
*539 raid may have taken place about the year 1858. His second raid, which was under-
726 taken the year afterward, was made when he was nearly twenty years old. After this he stayed five years in Oregon City, on the Lower Willámet River.

19, 16, and 20, 1. What is said here up to the word snawä'ds is evidently an anticipation of what follows in 20, 6. 7.

[192] 19, 16. sas tillindsa, or shash tilindsha: shash is apposition to wéwanuish, which stands here, as frequently, for wewanuíshash; 23, 5, we find: wewánishash.

20, 2. lápik for lápi gi: "two are, two were."

[487] 20, 9. Tiunö'leshtat. The distance between Klamath Marsh and the Pit River country was estimated at three days' Indian travel; but it often took four days to reach there on horseback.

[192] 20, 10 and 11. maklakskśáksi refers to the encampment and immediate surroundings of the Indian captors, the Klamath Lake men and the Modocs, who had gone with them.

[487] 20, 13. guhnáshktcha. They seem to have returned home over the same trail which they had followed in going south. They passed between Little Klamath and Rhett Lake, which latter is also called Tule and Modoc Lake.

[193] 20, 17. tsúi gé-u, etc. This sentence has to be construed as follows: tsúi gúikaka hû'k lû'gs spunísh gé-u: "hereupon that slave, transferred by me, ran away."

21, 2 and 3. Bóshtin tpä-ók. This man was an American settler on Lost River,
[648] who, with other settlers, had previously attacked one of the Pit River tribes, in punishment for depredations committed. In the fight which took place, some whites were killed by the Pit Rivers, and this prompted the abovementioned settler to slaughter an ox for the Lake men, in order to raise their spirits for deadly revenge on the common enemy. The beef was slaughtered and eaten at his farm.

21, 5. Tsúi nat, etc. This incident was explained to me by Dave Hill, as follows: The famous Captain George was at that time war-chief both of the Klamaths and the Modocs. He had ordered Kiukamtch, the head-man of the Nushaltkága=Modocs, to join the expedition against the Pit Rivers. His refusal to go prompted Dave Hill and others to deprive him of his elk-skin cuirasses; but finally, to secure success to the expedition, the parfleshes were returned to their owners.

[193] 21, 7. Húmasht nat. A verb like gi or shúta has to be supplied.

21, 12. séllaluish, translated here by "war-expedition", still retains its verbal nature; for it is connected with two temporal *adverbs:* lupi' and hûnk. More circumstantially the sentence can be rendered: "we rode far beyond the terminal point of our previous raiding campaign."

[193] 21, 18. léwak, a verb composed of two particles. Gétak and kánktak, formed almost in the same manner, are also used as verbs. Below, léwak is separated into its two components by a pronoun: lä nät wák ka-á; lä' nät wák galdsawiá-a.

21, 19. wéwansni. The terminal -ni turns the wéwanuish into a kind of adjectival phrase. See the peculiar use made of this ending in the Dictionary and in the Grammar.

22, 8. hátaktk. The final k is the verb gi, ki, "said"; tchín hátaktk is: tchí nû hátakt gi.

[302] 22, 21. shatchlχámia is one of the various modes of painting face and body in use among the western Indians. White paint was put on in this manner (see Dictionary) only when the Indians were on the war-path. From the same verbal base is derived

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

É-UKSNI SÉLLUAL SÁTAS.

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HOW THE LAKE MEN FOUGHT THE SNAKE INDIANS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

LUPÍ SÉLLUAL. THE FIRST FIGHT.

Sā't gátpa tiná tû É-ukst; Kóketat släá wéwanuish E-ukskí'sas
Snake Indians west once over to Klamath Marsh; on William-son River they saw females of the Lake tribe

vû'nshatk gépkapsh. Tchúi sákatiank gépka wewanuíshash máḳ'lakuapkst;
in canoes approaching. Then going along the trail they came up (waiting till) the women had gone to their camp;

tsúi máḳ'léka wéwanuish, tsúi hátakt gátpa Sā't, tsúi ngā'-isa wéwaläks
then went to camp the women, and near (them) came the Snakes, and wounded the old women

pí'la. Tánkt Ă'-ukskni, húktoks híssuaks gépka, ḳ'lewidshápka lúela gíug
only. That time the Lake tribe, (when) those (hostile) men arrived, had gone away for killing

kiä'm.
fish.

Tsúi at hushtsóχ hû'nk wewalä'ksas Sā't, tchúi gämpĕle; tánktak
And massacred those aged females the Snake men, then returned; pretty soon

tchúi Ă'-ukskni híhassuaks gasáktsna. Tsúi máḳ'lĕχ hûk Sā't lakí Nχítsá-
after this the Lake men pursued. And encamped that Snake chief Dried-

Tsû'ks (nā'sht hû'k sésatk Sā't laḳí kilû's); tsúi É-ukskni släá máḳ'lĕχapks.
Leg (so he was called) Snake (the) chief-here); then the Lake men espied him to be encamped.

Tsúi gû'lgi sha, tsúi ti'nsna Sā't, tsúi síuka hû'nk Nχítsá-Tsû'ksas Sā'tas
Then charged they, and ran away the Snakes, and they killed him Dried-Leg the Snake

lákias. Tchúi nánka Sā't gämpĕle, nánχatoks hû'shtchōk.
leader. Upon this same Snake men went home, but others were killed.

Tchí séllual ttmá Shā'tash. Kpudsámpĕli sha hû'nk Sā'tas, tchúi
Then they fought one time the Snakes. Drove back they those Snakes, and

ḳá-itata gátpant Shā't; at vushá E-ukskí'shash.
never again came the Snakes; (for) they feared the Lake tribe.

LŪ'LDATKÍSH BÓSHTINASH TŪ'LA SHENÓTANKA SHÁTASH.

DAVE HILL FIGHTS THE SNAKE INDIANS ON THE SIDE OF THE AMERICANS.

Shiúlka nā'lsh ká-ag Mr. Huntington; Sá-atas i'tpa Moadoki'sh tchish
Collected us long ago Mr. Huntington; the Snakes he brought, the Modocs also,

nā'lsh tchí'sh i'tpa gi'ta, tchúi tchiá nat nā'dsag Tchúi ti'na illólolatk
us likewise he brought here, then lived we in one spot. Then one year elapsed

173 Shā't gúikak. Hû'k lápi laláki: Sā't ná-as Tchatcháktchaksh ná-asht
*539 the Snakes went away There (were) two chiefs: Snake man one Tchatcháktchaksh so
648 sésatk, nā'sh tchíg: Panaína tchí' sésatk. Tchúi sō'ldshas shawíga, tsúi
726 named. one (man) besides: Panaina so named. Upon this the military was aroused, and
géna; tû' Spá-ish Valley gútpa shō'lsash hû'k, tsúi sakemáwank hátokt 3
out out; far off to Surprise Valley marched the soldiers, and rushes-rousing there
mû'lua: lā'p mépoks géna shū'ldshash; nā'sh Lieutenant Oatman ná-asht
got ready: two companies went (of) soldiers: one Lieut. Oatman thus
shéshátk laki shû'ldshash, nā'sh tchík Lieutenant Small ná-asht shéshatk
named (was) chief of soldiers, one besides Lieut. Small thus named (was)
laki shû'ldshash. Tû' nat tálaaks yámtítal géna. 6
chief of soldiers. (From) there we straight northwards proceeded.

Tsúi nat é-ushtat géluandsa, tsúi náts shlä'pka Shā't; kt'lílks shlää;
Then we a lake went around, and us noticed the Snakes; the dust they perceived;
tchúi yainatal kakólakpka, nánχa é-ushtat gä'-upkapk (Warner Lake, tchí
then Warner Ridge we climbed, across through the waded (Warner Lake, so
hûk nā'sh hû'k sésatk é-us). Tchúi Camp Warner mák'lék tiná nat waíta; 9
that one named lake). Then as Camp Warner camped one we day and
(was) night;
tsúi nat guháshktcha tálaat tχalamtí'tal. Tchúi nat telō'lt "Tchéwam
then we started out directly towards west. And we looked down "Antilope's
Stû'", tchíhuk sésatk käíla; tsúi nat lápi gulí'ndsa (skuyû'i natch hû'k
Trail", so this named (is) locality; then two of us went (was fleta ti) down (detached as the (two)
laláki), tsúi shnä'-uldsha nat. Tchúi nat tälō'li; gälō'la nat k'makuápkuk 12
commanders), and galloped off we. And we scouted; dismounted we to reconnoitre
Sátas máklaksas, tsúi nat wawápk k'makká nat, tsúi mā'ntsag gí'tk lā'pi
the Snake Indians, and we sat down (and) spied we, then shortly afterwards two
Sā't tû'kni gepgápële: kokagtálkni gépgapl'. Tsúi tilō'dshipk nat, tsúi
Snake men from a distance returned: over a rivulet they came back. And saw them coming we, then
tálaak gutí'lapkap'lt nats; tsúi nat wál'hha kawaliä'kuapk sä'-ug. Tchúi 15
towards (us) they descended while rounding a hill us; and we watched (them) they would ascend bellowing. But
ká-i gawaliä'ga, hí'tok tû' gátpampële tchí'-ishtat m'na; nat mā'nts-gí'tk
not they came up, but from there away they returned to camp theirs; we after a while
gä'lapgapële shtilshampëli-uápkuk. Tsúi nat gä'mpëli, tsúi nā'ts gayá-
rode back to report again. When we came back, (in front) had of us
itsampk shū'ldshash huk, lúpiak nats gälχalgí'pka. 18
advanced the military, before we had fully descended From the hill.

Tsúi tû'-hak náts a gépkst at shlä'pka, tsúi tássulpk, tsúi ktaítal
Then a long way behind (the soldiers) when we came down they saw (the Snakes), and charged (them), and to the rocks
tí'nshampk Sá-at hûk. Sänótanksi nat sash gátpa, tsúi tû' shlíkshgan's
scampered off the Snakes. At the moment of fighting we them reached, and nearly shot me
a Sā't. Tû'taks hûk shō'ldshash nánuk ga-óléka kpū'lχuk Sā'tas; li-mí'l- 21
the Snakes. Far up the soldiers all climbed up to dislodge the Snakes; the packer

173 män pi'la yána shláka wátch hû'nk. Tsúi sa senótank; wátch nā'sh hátnkt
×539 of army since below guarded horses (theirs). Now they fought; horse a single over there
baggage
648 tkálamna, tsúi nā'sh É-uksknì shnuktsástkak hû'nk wátch. Tsúi ni
● 726 stood on a hill, when one Lake man started to catch that horse. And I
3 lewé-ula: "shli-uapkám'sh sha, liukáyank a i-û'ta!" tchín gi; "huíya!"
tried to dissuade (him): "will shoot you they, lying in ambush they are firing!" so I said; "don't go!"

nā'st ni hémkank: "huíya!" Tsúi géna ki'llikankank, tsúi Sā't hûk téwi
so I spoke: "don't go!" And he went speeding off, and the Snakes at him fired

gatpánkshkshi hû'nk wáts. Tsúi kädsûksaksína lä'kshktsa gä'-ish hû'k.
when he had almost reached the horse. And right on the chin took (his) skin off bullet that.
6 Tsúi nat ká-i hû'nk snû'kat wátch hûnk; tsúi hûk Sā't ti'nsna kát-hû'k
And we not caught horse that; and the Snakes ran away who him
shli'kshga. Tsúi nat kpû'laktsa tû' ati ga-û'lxa; nánuk hûk Sā't gáktsui
had almost shot. Then we pursued (them and) high up (in the hills) we ascended; all the Snakes went into
wali'shtat, kû'mets hátakt guli' tû'mi híhassuaks. Tsúi hátokt gi'ank
the rock-cliffs, the caves also there entered many men. And in there staying
9 sawí'ká hûk Sā't, suashuála sa hû'nk ktá-i, tsúi vû'ssa shû'ldshash. At
became angry the Snakes, (and) piled up they rocks, and became afraid the troops. Then
yána ti'lxa sháppăsh, tsúi nat gémpĕle.
downwards inclined the sun, and we returned (to camp).

Káyaktsna shúldshash wéwanuish; u-i'tsna sha, tsúi nû shlää
Formed the soldiers women; they marched in front file, then I perceived
12 hissuákshas ktáyat tsuti'la. Mû'ni kä'lo hátakt túya; húnkant tsíg
a man the rocks underneath. A tall juniper-tree there stood below; against it them
ts'bálamnank láyipk lû'luksgishtka. Tsúi ndé-ulxan shlä-ánk hû'nkt layí-
sitting close he pointed (at me) with his gun. And I let me fall seeing him point-
pakst, tsúi ni si'ktsaslan wiká; tsúi ni shli'wal nánuyank txä'lxa; tchúi
ing, and I crawled aside a little; and I cocked making ready (and) stood up; and
15 ni'sh lés'ma gĕ'tal tä'ds, láyipk tû'shtal lupi' shlä-ŏ'lan's. Tsúi ni shli'n;
me he did not see at that spot, for pointed where at first he had seen me. Then I fired;
pató n shli'n, tsúi ndéwankä; tsúi ni hŏ'txe, tsúi ni pä'n shlín nû'sh
in the cheek I hit (him), and he fell; then I sprang towards (him), and I again shot (him) in the head
sikĕni'tkstka. Tsúi sŏ'ldshash ti'ntpa, tsúi neli'na nû, tsúi kúixan Sā'tas
with a pistol. Then the soldiers arrived, and scalped I (him), and recognized I Snake man
18 hú'nk, kándan hû'nk shi'uga. Gitákni hû'k P'laíkni; E-ukskíshash
that, whom I had killed. Hailing he from Sprague River; to a Klamath Lake (woman)
mbushéaltk; ná-asht hû'k shésatk Lápa-Kíu-gi'tk; tchíhuk shésatk. At
he was married; so he (was) called Two-Rump-having; thus he (was) named. Now
nat neli'nulank at gémpĕle mak'láktsûk, at ti'nnäga. Tsúi nat mák'lĕx;
we having done scalping (him) returned for encamping, and (the sun) was setting. Then we camped;
21 kókag hátakt tû'nsna, saígataks hátokt ki; hû'nkant tchi'k hû'k kokág
a brook there was running by, a prairie right there was; through it then that stream

173 tû'nsχantsa yáshaltk. Tchúi kissä'mi shû'dsha Sā't; tû' walí'sh î-utíla
*539 was running studded with willows. Then at nightfall made a fire the Snakes; there the cliffs below
648 tû'shtuk kû'mme. Mû' sḵá tánkt slä'wi; tsúi psín gátpa Sā't î-úta.
726 there (was) a cave. Very cold that time (the wind) blew; and in the night came the Snakes (and) fired.

Tsúi shúldshash vû'ssa, tsúi nat mû'lua, a nat guhuáshktsa, psínak 3
And the soldiers took fright, and we got ready, and we marched, the same night

mû'atan nat géna; nîshtá nat géna. Tû' nat yaínatat pä'ktgî, tsû'i nat
southwards we went; the whole night we marched. Far away we on the mountains were at dawn, then we

nî'lka.
stopped there in the early hours.

Lû'luagslash tánkt lápksapt wéwanuish; äná nat hû'nk, tsúi nat pän 6
They enslaved that time seven women; brought we those, then we again

máḵ'lĕχ Nä'wapksh yámakstan gä'dsa tχálamna. Tsúi ḵoḵág hátakt
encamped from Goose Lake north side of a little to the west. And a brook there

tû'nsna; tsúi psín gátpa Sā't, tsúi ḵá-i nat káktant; nî'shta nat ḵá-i
is running; and at night came the Snakes, and not we slept; all night we not

káktant. Tsúi mbúsant pän gátpa Sā't; yaína-ag kúita nats hûk tû'pka, 9
slept. And next morning again came the Snakes; a hillock back of us stood,

tsúi hátakt lî'wal Sā't, tsúi ḵaḵî''hha shō'ldshash; atí hû'nk ḵaḵî''hha.
and there gathered the Snakes, and missed (them) the soldiers; by a long way them they missed.

Tsúi nat watsátka täluak-húya; tsúi gáya-a nā'ts hû'k Sā't. Mbúsant
Then we on horseback rode after them; and were hiding before us the Snakes. In the morning

nat gépgap'lî; at gä'tak Sátas släá, tsúi nat gátpampĕle. Tsúi shû'ldshash 12
we returned; no longer any Snakes found we, and we want back home. And the military

hû'k shäwána wewán'sh nā'ls hû'nk, Sā'tas wáts tchîsh lā'p. A nat gat-
gave women to us those, of the Snake tribe horses also two. Then we re-

pámpĕle gî'ta E-uḵáḵ; hû'ktoks Lieutenant Small tû' shîpî'tk Nä'wapksh
turned here to Fort Klamath; but he Lieut. Small over there separated Goose Lake

gunî'gstant gémpaluk Spá-ish Valleytála. Lā'p Sátas wéwanuish ä'na. 15
opposite for returning to Surprise Valley. Two Snake females he took with him.

NOTES.

28. The various bands of Snake Indians inhabiting Oregon east of the Cascade Mountains are gaining their sustenance chiefly by the chase. This accounts for their constant wanderings and ubiquitous presence sometimes at Camp Harney, or the Owyhee and Snake River, at other times near Warner Lake, or the Klamath Marsh.

The date of this raid could not be determined; it may have preceded the fight related below by ten or twenty years.

[222] [501] **28, 1.** É-uksi, "to Klamath Marsh"; on Williamson River (Ḵóḵe), which forms the outlet of the Marsh, the Snakes saw women of the Lake tribe crossing or passing down the river in their dug-out canoes, which they use for gathering wókash (the seed of the pond-lily) on the Marsh.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

28, 2. gépkapsh, formed by syllabic elision from gepkápkash; cf. 29, 10.

28, 2. sákatla, to come up, to arrive by the trail.

28, 3 and 4. wéwalüks pí'la, the old women only; the younger ones, on whom principally devolves the work of wókash-gathering, found time to escape in their canoes from the raiders.

28, 4. k'lewidsháp'ka. The men had gone fishing to distant places, leaving their females in the camp, not apprehensive of any hostile attack.

28, 8. kilō's, or kilû's, is the epithet given to "Dry-Leg", the Snake chief; it means a bold fighter, leader of a fighting band; literally: "irate, wrathful", and may be here taken as an equivalent to "war-chief" (sesselólish lukí).

28, 13. Moadoki'sh, apocopated for Moadokíshash; also 28, 1: wówannish (wéwan'sh) for wewannúshash (shlüá gépkapsh). Nā'lah tchí'sh, *us* also; that is, we of the Klamath Lake tribe, were gathered by Mr. Perit Huntington into one district, the newly established Klamath Reservation. A large number of the Lake People were then scattered about Klamath Marsh, which is visited by them now in summer only for fishing, gathering wókash and berries, and for hunting.

28, 14. Dave Hill, now interpreter (lúldatkish) at the Klamath Lake Agency, took a part in this short but interesting expedition, in the capacity of an Indian scout. He fixes himself the date of it by the words "tína illolólatko", or a *full* year after the Indians had been gathered on the Reservation by Mr. Perit Huntington. The treaty was concluded on October 14, 1864, and the campaign was undertaken in 1866 by a small body of American troops for the purpose of bringing back to the Reservation a band of Snake Indians who had run away from it. This unruly tribe, jealous of its former independence, has left the Reservation even since then, and could only after much exertion be induced to return. The fights took place west of Warner Lake, and north of the border-line between California and Nevada, within the former haunts of these western Shoshonis.

The Report of the Acting Commissioner of Indian Affairs for 1867, page 99 sq., mentions this expedition in the following laconic terms: "October 27, 1866, troops consisting of 21 men, First Oregon infantry, and five Indian Klamath scouts, under Lieutenant Oatman, and 27 men, First Oregon cavalry, under Lieutenant Small, had a fight with a band of hostile Snake Indians near Lake Abbott [should read: Abert], in the Klamath country, Southern Oregon. The Indians had so chosen their position that the troops were obliged to dismount to attack them. The fight lasted one and a half hour, and 14 Indians were killed and many wounded."

On page 100 of the same Report, another fight against Snake Indians is spoken of: "Late in November, 1866, in a conflict between the troops and Snake Indians near Fort Klamath, 10 Snake Indians were killed by the troops, and three more by the friendly Klamath and Moadocs who accompanied them." This may have been the same fight as the one above, reported with much less accuracy of detail.

29, 3. Spá-ish Valley, name corrupted from Surprise Valley. This valley is situated in the northeastern angle of California, and on the shore of its two alkali lakes several American settlements have sprung up. A few Snake Indians live peaceably around Fort Bidwell, which is located at the northern extremity of the valley.

29, 10. tálaat tzalamti'tal, consonantic assimilation for tálank tzalamti'tal, due west.

29, 17 and 19. nā'ts, natch, for nā'ls, nā'lsh, nā'lash, *us*; náts a gépkal, for nā'lash a gépkash í.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

29, 17 and 18. gayá-itsampk. The advance of the troops was ordered in consequence of Hill's report that Snake Indians had been seen by him and his fellow-scout.

29, 19. tû'-shak; hak means: on this side of something or somebody, referring to an object located between the speaker and something more distant.

29, 19 and 20. shlă'pka (for shlă'apka) and tássulpk (for tássui-apk) "they saw and attacked them in Hill's absence"; tínshampk "they scampered off unseen by Hill". If the simplex verbal forms shlă'a, tássui (or táshui), tínshna were used, they would imply that Hill then saw the Snake Indians himself, that he was among the troops charging them, and that he had seen them *in person* scampering off.

30, 3. lewé-ula really means: not to permit, not to allow, to forbid.

30, 3. tchín gi, short for tchí ni gi: "so I said."

30, 5. Instead of gatpánkshkshi could also stand in the text: gatpannápkshi; the final -i being used in a temporal sense in both terms.

30, 8. kû'meta, contr. from kû'mme tchísh, or from kû'metat tchísh.

30, 9. snashnála, etc. They piled up rocks to serve them as barricades to shoot from behind.

30, 11. u-i'tsna, distributive form of ó-itchna; see Dictionary.

31, 7. Nă'wapksh, etc. Transcribed into the fuller and more explicit grammatic forms, this phrase would read: Nă'wapkash yamakíshtana kétcha tχálamna, "to the northwest of Goose Lake." For Nă'wapksh, Né-uapksh, see Dictionary.

31, 13. This campaign terminated in a decided victory over the runaway Snake warriors, but failed to accomplish its real purpose of bringing them back to the Reserve. Nevertheless, these Indians had been severely chastised by losing quite a number of men killed and wounded, and seven women of their tribe captured by the military.

Mō'dokni Máklaks shéllual.

THE MODOC WAR.

Obtained from the Riddle Family in the Modoc Dialect.

Shálam 1869 A. B. Meacham shuashuláliampkish nánuk máklákshash
In the autumn of 1869 A. B. Meacham the superintendent over all Indians

shualaliámpka Tχálamtala; Mōdokí'shăsh hushtánka ne-ulákshgishi Kóke-
kept watch in Oregon; the Modocs he met at the council-ground on Lost

tat wigátan tchussní'nish slánkosh; nûsh snawédshăsh gé-u túla shátĕla 3
River near the Natural Bridge; me with mine together he hired

lutatkátki.
to be interpreters.

At nā nánuk ne-ulakgishχĕ'ni gátpa; nánuk máklaksh wawápka,
Then we all to council-ground went; the whole tribe was sitting there,

vûní'pni hundred pēn ndă'ni tá-unep pēn vúnip pé-ula hihashuátchχăsh, 6
four hundred besides three tens besides four men,

3

* 539 764 177 násh túnshish. Nā'sh käflatoks nādsháshak tchpí'nualank, nánuk titads-
in one row. On one ground all together they are burying, every provided
χátko pil ílktch spûshpaktchámpka, shushtedshχátko wáshash wuwatuáp-
with boards grave they make mound-shaped, fenced in prairie-wolves to keep
3 kasht ké-utchishash tchí'sh. Ḵá-i mā'ntch gítko sha hû'nk spû'klitcha
off grey wolves also. Not long after this they go to awent
[765] tútenäpni waítash. Wátch a lúluagsh tchí'sh ḵá-i tatá mā'ntch gínkanka
for five days. Horses s'aves also no longer they bring there
luélkish, m'nátoks sha wátch shéshatui shkútashtat í'lχûtchlûk.
to kill, but his own they horses trade off for blankets to bury him in.

NOTES.

This short notice describes a funeral (isha) of the Klamath Lake tribe in the mode as adopted from the Americans not long after the treaty of 1864, when cremation of bodies was abolished. Whatsoever of the ancient customs in disposing of the dead is still observed, the reader will easily gather from the present sketch.

87, 3. tálaka means to go forth and back with the hand; hence to rub with the palm of the hand, to rub paint on, to paint.

87, 5. Hä' nen wä'g'n. In this connection they can also say: hä' nem wä'g'n; and for wátchatka: wátchetka.

87, 11. tánktak, in this connection, is a compound of tánkt and ak, not of tánk and tak: "just at that time."

87, 17. láp kímbaks gasháktchna: they follow the corpse, which is placed on the wagon, in two files *on horseback;* kímbaks is apposition to shashámoks.

88, 1. Nā'sh etc. The appearance of their graveyard (tchpínû) near the Williamson River does not differ much from that of our cemeteries; it lies in the midst of the woods. For titadsχátko see Dictionary.

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*539 766 [115]

FUNERAL OF WARRIORS.

GIVEN IN THE KLAMATH LAKE DIALECT BY "SERGEANT" MORGAN, AN INDIAN FROM KOHÁSHTI.

[726] [825] 6 Nī'shta hä'ma mû'kash tχû'tχuk: "máḵlaks ḵ'lä'ḵ!" Tsúi gátpa
All night long screeches the big owl presaging: "people die!" Then came
máḵlaks ktaklī'sh, tsúi shneshnalχō'ta hushtsóχok. Nā's wípka hû ámbotat,
men parflesh-cuirassed, and while burning down lodges murder they. One (man) escaped into the water,
tsúi shtí'ldshna tû' sa-amoksámkshi m'na; gená shtí'ldshnuk. Tsúi gépka
and reported over there at relative's house his; he went (there) to announce. Then came
9 tumí' máḵlaks wa-u'htákiug; tsúi shenótank gē'kshta túnip hushtsóχ shenó-
many people to disperse (them); and while fighting on one side five were killed in
tankok. Gē'kshta tchkash hushtsóχa túm, nánka géna kä'ktsnuk vû'shuk;
battle. On other side also were killed many, some started to run away from fear;

9: Barker L-5 (1955-1957) 1963
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27. Some Historical Incidents
(Mrs. Aggie Butler)

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(1) Now I will tell, something, a little to you [pl.]. (2) We Indians lived in the distant past, and we lived correctly [lit. "well"], not doing anything [bad]. (3) And there were many of us Klamath Indians living everywhere, all along the shores of the Lake.

(4) And once the white men attacked us old ladies gathering wokas. (5) And they almost killed there, shot some. (6) And he was among them--(Proper name)--he, [of] whom the white people are so very proud. (7) He was there with them. (8) And [he?] shot one of the women, in the face, and it showed.

(9) And some did not hide from them, and they left them alone in their winter-houses, living. (10) And the Indians, those Klamath men, were away hunting for some time, and on their returning [the women] told them. (11) And the women [told] them what the white people had done to them, and they almost tracked them, but they did not do anything again, to that white man.

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[567]

(12) And then the Warmsprings people always used to quarrel with them, and having come, they made slaves, of the Klamaths. (13) And the Klamaths having tracked them, killed some, having taken the women back. (14) So thus the people of the old days always fought wars here. (15) And they [did] the very same way to the Pit River Indians, having gone, the Klamaths, and they enslaved their children too. (16) They raised them, however. (17) And some never went away from them, [for] they loved some of them. (18) They did the same thing to the Paiutes. (19) And they made slaves of the Paiutes also, and they grew up right there, so they live there today, those Paiutes who used to be slaves there.

(20) And the white people did evil to the Indians, and once that one called (Proper name), to the Rogue River Indians. (21) And that white man wanted all of them to dig, on his land. (22) And having dug something, then he killed some of them there, and threw them down into that ditch. (23) And he covered them [with] earth, the children too. (24) And one who escaped told of it. (25) And because of being thus at that time, when the Modocs made war [i.e., the Modoc War], then one of the chiefs spoke thus, "Let them not do it to us, as that (Proper name) [did] to the Pit River Indians awhile ago! (26) Perhaps they want to do the same to us. (27) They want to 'speak' to us Modocs in the same fashion,"

[TEXT CONTINUED ON PAGE 141]

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that Modoc said once. (28) They never forgot it, [their] doing thus, [their] killing the Indians wrongfully [lit. "badly"]. (29) And I have only related little bits of it. (30) But I know a great deal, but I am not telling all of it, however. (31)—How the Indians used to fight amongst themselves, always they fought even among themselves. (32) Even among themselves they enslaved someone's child, and sold it. (33) That much is all I will tell. (34) I have nothing else to tell.

Introductory Note to Text 28

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This text is a continuation of the foregoing by Mrs. Butler's sister. Both are part of a recorded conversation about Klamath history in general, and no particular attempt was made to formalize the texts into "stories." When Mrs. Butler had finished her historical narrative above, the topic turned to the Modoc War, and Miss Skellock began to discuss their father's role in that conflict. Rightfully, this text should include the remarks in English which led up to the Klamath portion, and also an explanation and continuation in English which follows it. Limitations of space require that these English parts be edited and abbreviated, however.

Introductory Remarks in English

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"Our father was a scout in the Modoc War. He was with the white soldiers and went to those Lava Beds where the Modocs were."

28. Recollection of the Modoc War
(Miss Irene Skellock)

(1) My father went there, to the battleground. (2) And he was with the white men. (3) And he was a soldier—ah—a "scout." (4) And they were falling on both sides of him, soldiers. (5) And if they shot one, the soldier behind him marched up to the front. (6) However, they never shot him. (7) And he, however, was afraid of seeing (?) those Modoc Indians only. (8) So he lived in fear, thus they said, and some of those Klamath Indians who went with him, they also were afraid. (9) And that's all I'm going to tell [in Klamath].

[TEXT CONTINUED ON PAGE 143]

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Concluding Remarks in English

"He said that whenever someone was killed in front of them they had to jump into their place. Oh, he said he sure was scared! He was with those white soldiers fighting the Modocs in the Lava Beds."

539* 726 648 173

Mrs. Butler adds: "He told how they had to go to the war, because they (the white people) told them that they'd take all the Klamath Indians away, if they didn't go. All those who went were related, since they didn't want them to take anybody away. Others, some of them, refused and took their canoes across to Pelican Bay. Some did not want to get into the war. One man, a good shot, said, 'I'm not going. I'm going to die! They can kill me right here. I don't want to go.' But they never took him."

29. Menstruation Practices
(Mrs. Pansy Ohles)

539* 841

(1) When a woman has her menstrual period, she does not come to eat because of menstruation. (2) [She] does not eat with us. (3) [She] does not bathe, does not get wet. (4) [She] will not get chilled. (5) [She] does not feel well, and does not put her hand in water.

30. The Second Coming
(Mrs. Pansy Ohles)

539* 776 787

(1) According to God's promise [lit. "rule"]. (2) All the earth will burn up. (3) And at that time God will return again.

[TEXT CONTINUED ON PAGE 145]